THE

HOLY BIBLE,

CONTAINING

THE OLD AND NEW

TESTAMENT;

WITH

NOTES

EXPLANATORY, CRITICAL, and PRACTICAL,

SELECTED FROM THE WORKS OF

SEVERAL EMINENT DIVINES.

VOL. I.

Prove all things; hold fast that which is good. 1 Theſſ. v. 21.
Doing nothing by partiality. 1 Tim. v. 21.

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M.DCC.LXXIV.

BRITISH MUSEUM

THIS VOLUME

CONTAINS,

GENESIS.	DEUTERONOMY.
EXODUS.	JOSHUA.
LEVITICUS.	JUDGES.
NUMBERS.	RUTH.

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TO

TO
THE READER.

AS an ardent desire to promote either the temporal or spiritual interest of mankind, has ever been held in the highest estimation, the Editors of this work think, there can be nothing more likely to produce so valuable an end, as the publishing to the world an elegant Edition of the Sacred Scriptures, with Notes selected from the most eminent commentators, viz. Bishop Patrick; Pool, Clarke, Henry, Doddridge, Dodd, &c. And as they are determined to make it as generally useful as possible, great care will be taken that the Notes (though collected from authors of different sentiments) shall be free from party reflections, and tenets hurtful to peace and benevolence, and have a real tendency to promote useful knowledge and genuine piety. And as most commentaries are much clogged with references mixed in the text, which make the reading of the scriptures difficult and disagreeable, the

Editors

Editors have taken great care to make references from the verſes only; and, to render it ſtill more complete, the Notes will be placed directly under each page to which they belong; by which method they are eaſily referred to, and the ſcriptures may be read by themſelves, without the leaſt interruption.

" *The ſtudy of the holy ſcriptures, (ſays an ancient writer) is ſo much recommended to us by the ſcriptures themſelves, and hath been judged ſo neceſſary by holy men in all ages of the church, that St. Chryſoſtom ſays, 'A man cannot be ſaved, unleſs he be converſant in this ſpiritual reading.' But as the neglect of them is very dangerous, when men are able to read them, and have it in their power; ſo the reading without underſtanding them muſt needs be unprofitable. Though a Chriſtian can do no more without the ſcriptures than an artificer without his tools, yet we muſt acknowledge that he will make but bad work with them, in many places, unleſs he be inſtructed how to uſe and apply them to the purpoſes for which they were deſigned. Whoever therefore ſhall aſſiſt the minds of Chriſtians, by*

by giving a clear meaning of them, it is certain doth great ſervice to their ſouls. For this contributes much to the honour of the holy ſcriptures, (which want nothing to make them reverenced by conſiderate men, but to be underſtood) and it invites men to the reading them, becauſe it conveys the heavenly truths eaſily and delightfully to their minds."

For though all the ſcriptures are of equal truth, as the words of God; yet many untruths are to be found in them, as uttered by men and devils: therefore all parts are not of equal neceſſity or weight. And men ſhould be very careful how they read them: for as many wantonly wreſt ſome paſſages to ſerve private purpoſes, and ultimately to their own deſtruction; ſo it is to be feared that others, through ſupineneſs and negligence, willingly remain ignorant of the moſt important parts of them; and conſequently exclude themſelves from every benefit which they might receive therefrom, both in time and eternity.

25 SE 60

As the ſcriptures are the moſt valuable of all books, ſo are they eſteemed by the Chriſtian infinitely preferable to all others; becauſe he finds

finds in them the words of eternal life: by them he is led to fountains of living waters; and in all times of difficulty and diſtreſs, he has a ſure word of promiſe to lay hold of; which is his greateſt ſupport and conſolation. And were mankind in general to uſe thoſe ſacred pages aright, they would find them conducive to that ſolid happineſs and peace, which too many are ſo inceſſantly ſeeking after in vain, becauſe they ſeek it in the creature, and not in the Creator.

THE

THE

FIRST BOOK of *MOSES*, CALLED GENESIS.

CHAP. I.

1. *The creation of heaven and earth.* 3. *Of the light.* 6. *Of the firmament.* 7. *The ſeparating of the waters.* 9. *The appearance of dry land.* 11. *The production of herbs and fruits.* 16. *Of the ſun, moon, and ſtars.* 20. *Of fiſh and fowl.* 24. *Of beaſts and cattle.* 26—29. *Of man, and the food appointed him and other animals.*

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God ſaid, Let there be light: and there was light.

Geneſis—This book is called *Geneſis*, or *Generation*, becauſe it begins with the hiſtory of the Creation: And it contains an account of God's making the world; original innocence, and the fall of man; the propagation of the human ſpecies; the riſe of religion; the invention of arts; the deluge; the reſtoration of the world; the diviſion and peopling of the earth; the origin of nations; and the hiſtory of the Church to the death of Joſeph, a ſpace of above 2300 years.

V. 1. *In the beginning*—Of time, *God created*—Cauſed to exiſt, *the heavens and the earth*—The whole viſible frame of things.

V. 2. *And the earth was without form, and void*—A confuſed chaos, unfiniſhed, unadorned; a rough draught of things to come. *And darkneſs was upon the face of the deep*—The whole abyſs of matter was wrapt in ſhades; undiſcernible for want of light. *And the Spirit of God moved upon the face of the waters*—Agitated, or put them into motion. The alluſion is to that of an eagle fluttering over her young.

4 And God ſaw the light that it *was* good: and God divided the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day.

6 ¶ And God ſaid, Let there be a firmament in the midſt of the waters: and let it divide the waters from the waters.

7 And God made the firmament; and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was ſo.

8 And God called the firmament Heaven: and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry-*land* appear: and it was ſo.

10 And God called the dry-*land* Earth; and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is* in it-*ſelf*, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in it-*ſelf*, after his kind: and God ſaw that *it was* good.

V. 7. *And God made the firmament* —The expanded air, wherein the birds fly, the clouds gather, and the ſtars move. *And divided the waters from the waters*—Part of them aſcending in vapours, and being ſuſpended above part of the air.

V. 12. *And God ſaw that it was good* —Void of noxious qualities, and agreeable to the divine mind.

13 And

13 And the evening and the morning were the third day.

14 ¶ And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

17 And God ſet them in the firmament of the heaven, to give light upon the earth:

18 And to rule over the day, and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God ſaw that *it was* good.

22 And God bleſſed them, ſaying, Be fruitful

V. 14. *Let there be lights*—The ſun, moon, and ſtars, deſcribed ver. 16. *To divide the day from the night*—To ſeparate and make known the one from the other. *And let them be for ſigns, and for ſeaſons*—To produce and diſtinguiſh, by their motion and influence, the ſeveral ſeaſons of the year, and make the days longer or ſhorter.

and

and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

26 ¶ And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

28 And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face

V. 27. *So God created man*—His laſt, beſt work, *in his own image*—Indued with moral perfections, with knowledge and true holineſs. *Male and female created he them*—Their ſex was different, but their nature the ſame.

V. 29. *To you it ſhall be for meat*—i. e. Each fruit and herb.

of

of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was ſo.

31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

CHAP. II.

2. *The firſt ſabbath.* 4. *The manner of the creation.* 8. *The planting of the garden of Eden.* 17. *The tree of knowledge forbidden.* 20. *The naming of the creatures.* 22. *Woman made, and the inſtitution of marriage.*

THUS the heavens and the earth were finiſhed, and all the hoſt of them.

2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made.

3 And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.

4 ¶ Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

V. 2. *And on the ſeventh day God ended his work*—Or, on the *ſixth*, as ſome read it: God did not work on the ſeventh day. *And bleſſed the ſeventh day*—By appointing it the time on which he would beſtow peculiar bleſſings. *And ſanctified it*—Set it apart for his own uſe; that, upon it, men might ceaſe from their work, as God had ceaſed from his.

5 And

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a miſt from the earth, and watered the whole face of the ground.

7 And the LORD God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

8 ¶ And the LORD God planted a garden eaſtward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the firſt *is* Piſon: that *is it* which compaſſeth the whole land of Havilah, where *there is* gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon:

V. 7. *And the LORD God formed man*—Moſes explains more largely in this chapter ſome things, which he had delivered briefly in the foregoing. *And breathed into his noſtrils the breath of life*—Made him a living, rational creature; or infuſed into his lifeleſs body a living ſoul, that quickened it.

V. 9. *The tree of life*—The natural means of preſerving man's life, and a pledge of his continuing in that life, upon condition of his obedience. *And the tree of knowledge of good and evil*—By eating whereof man came experimentally to know the vaſt difference between good and evil.

the

the ſame *is* it that compaſſeth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.

16 And the LORD God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat:

17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for, in the day thou eateſt thereof, thou ſhalt ſurely die.

18 ¶ And the LORD God ſaid, *It is* not good that the man ſhould be alone: I will make him an help meet for him.

19 And out of the ground the LORD God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam, to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help meet for him.

21 And the LORD God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took

V. 15. *To dreſs and to keep it*—To cultivate the garden, by way of exerciſe, and to keep it from the incurſions of other animals. Man was not made to be idle.

V. 19. *Whatſoever Adam called every living creature, that was the name thereof*—A name proper for it, and by which it was afterwards to be called.

one

one of his ribs, and cloſed up the fleſh inſtead thereof.

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This *is* now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not aſhamed.

CHAP. III.

1. *The ſerpent deceiveth Eve.* 6. *Man's fall.* 9. *God arraigneth them.* 14. *The ſerpent is curſed.* 15. *The promiſed Seed.* 16. *The puniſhment of mankind.* 21. *Adam and Eve are cloathed.* 23. *Caſt out of Paradiſe.*

NOW the ſerpent was more ſubtle than any beaſt of the field which the LORD God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.

V. 24. *Therefore ſhall a man leave his father*—Theſe appear to be the words of Moſes.

V. 25. *And they were both naked, and were not aſhamed*—They needed no cloaths, and they had neither deformity in their bodies, nor guilt on their ſouls, the cauſe of ſhame.

V. 1. *Now the ſerpent was more ſubtle than any beaſt of the field*—The moſt

4 And

4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as gods, knowing good and evil.

6 And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the LORD God amongſt the trees of the garden.

9 And the LORD God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked; and I hid myſelf.

11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldſt not eat?

ſagacious of the animal race. *And he ſaid*—Probably the prince of the devils, in and by the ſerpent.

V. 5. *Ye ſhall be as gods*—As the angels; or, as GOD himſelf, not only omniſcient, but omnipotent too.

V. 7. *And the eyes of both were opened*—To a ſenſe of their ſin, and conſequently of their guilty ſhame, and impending puniſhment.

12 And the man ſaid, The woman whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the LORD God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

14 And the LORD God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

16 Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree, of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the

V. 14. *And the LORD ſaid unto the ſerpent*—The ſerpent, as the inſtrument; and the devil, as the principal agent. *Upon thy belly ſhalt thou go*—Perhaps he went ſomewhat erect before.

V. 15. *And I will put enmity between thee and the woman*—There is a natural antipathy between mankind and ſerpents: a greater between mankind and the devil: and a continual ſtruggle between the wicked and the good. *It ſhall bruiſe thy head*—It, the Seed, CHRIST, ſhall baffle all thy ſubtle politics, and cruſh thy uſurped power.

V. 16. *And he ſhall rule over thee*—Thy will ſhall be ſubjected to his.

V. 17. *Curſed is the ground for thy ſake*—Diſabled from bringing forth numerous and wholeſome fruits without labour, and encumbered with briars and thorns.

ground

ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life.

18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou *art*, and unto duſt ſhalt thou return.

20 And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

21 Unto Adam alſo and to his wife did the LORD God make coats of ſkins, and cloathed them.

22 ¶ And the LORD God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever:

23 Therefore the LORD God ſent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.

V. 19. *Duſt thou art, and unto duſt ſhalt thou return*—Thy body ſhall deſcend to the grave, and mingle with its native duſt.

V. 22. *Man is become as one of us*—Inhabitants of heaven. Either as one of the Holy Trinity, or the Angels. Some perſons ſuppoſe this to be ſpoken ironically, alluding to ver. 5. others take the paſſage literally. *To know good and evil*—Before the fall man knew good only; afterwards he knew evil likewiſe. *Now, leſt he take alſo of the tree of life, and eat, and live for ever*—Leſt he aim to avoid the ſentence of death by eating of the tree of life. Or it may be, that, reſtored to favour, he may hereafter, ſpiritually, eat of the tree of life, and live.

CHAP.

CHAP. IV.

1. *The birth of Cain and Abel.* 8. *Cain kills his brother.* 11, 12. *His puniſhment denounced.* 17, 18. *His poſterity.* 25, 26. *The birth of Seth from Adam, and of Enos from Seth.*

AND Adam knew Eve his wife: and ſhe conceived, and bare Cain, and ſaid, I have gotten a man from the LORD.

2 And ſhe again bare his brother Abel. And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground, an offering unto the LORD.

4 And Abel he alſo brought of the firſtlings of his flock, and of the fat thereof. And the LORD had reſpect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the LORD ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

V. 1. *A man from the LORD*—As his gift, and the fruit of his bleſſing. Or, I have gotten *a man, the LORD*—According to ſome commentators, Eve thought ſhe had brought forth the promiſed Seed, in her ſon Cain.

V. 4. *And the LORD had reſpect unto Abel and to his offering*—Gave ſome evident token of his approbation of him and his gift.

V. 7. *Shalt thou not be accepted?*—Or, as ſome perſons tranſlate this paſſage, *thou ſhalt be accepted. Sin lieth at the door*—Puniſhment is ready to overtake thee. *Unto thee ſhall be his deſire*—Over and above thy being accepted, if thou doſt well, thy brother alſo ſhall ſtill be ſubject to thee, as to the firſt-born, which was a general cuſtom among the ancients.

8 And

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 ¶ And the LORD ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: *Am* I my brother's keeper?

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the LORD, My puniſhment *is* greater than I can bear.

14 Behold, thou haſt driven me out this day from the face of the earth: and from thy face ſhall I be hid; and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one *that* findeth me ſhall ſlay me.

15 And the LORD ſaid unto him, Therefore, whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the LORD ſet a mark upon Cain, leſt any finding him ſhould kill him.

16 ¶ And Cain went out from the preſence of

V. 13. *My puniſhment is greater than I can bear*—Or, *my iniquity is greater than* may *be forgiven.*

V. 14. *From thy face ſhall I be hid*—Shut out of the church, hindered from aſſembling with thy people.

V. 15. *And the LORD ſet a mark upon Cain*—To diſtinguiſh him from the reſt of mankind. What this mark was, God has not revealed; and it does not materially concern us to enquire.

the

the LORD, and dwelt in the land of Nod, on the eaſt of Eden.

17 And Cain knew his wife, and ſhe conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methuſael: and Methuſael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah, ſhe alſo bare Tubal-Cain, an inſtructor of every artificer in braſs and iron: and the ſiſter of Tubal-Cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.

25 ¶ And Adam knew his wife again; and ſhe bare a ſon, and called his name Seth: For God,

V. 23. *I have ſlain a man to my wounding*—Some people ſuppoſe he had murdered the huſband of one of his wives, in order to obtain her. Others render the paſſage interrogatively, *Have I ſlain a man to my wounding?* that I need be afraid, as Cain, he that *meeteth me, ſhall ſlay me.*

V. 24. *If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven*—If God has puniſhed, or preſerves Cain from death, well may Lamech expect equal preſervation, or more abundant puniſhment.

ſaid

ſaid ſhe, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.

26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the LORD.

CHAP. V.

The genealogy, age, and death of the Patriarchs deſcended from Adam, to Noah.

THIS *is* the book of the generations of Adam: In the day that God created man, in the likeneſs of God made he him;

2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his name Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

V. 26. *Men began to call upon the name of the LORD*—To call themſelves by his name, in contradiſtinction to all others. See ch. vi. 2. Or, to worſhip him more publicly and zealouſly than ſince the defection of Cain.

V. 1. *The book of the generation of Adam*—The regiſter of his pious poſterity, from whom Chriſt came. *In the likeneſs of God made He man*—See on ch. i. 27.

V. 2. *Adam*—i. e. Man. Being of the ſame nature, it was fit they ſhould bear the ſame name.

V. 3. *And Adam begat a ſon in his own likeneſs, after his image*—An human creature like himſelf. Or, ſinful and defiled, frail, mortal, and miſerable.

V. 4. *Eight hundred years*—Solar years, not lunar as ſome ſuppoſe. If ſo, the lives of the firſt generation would ſcarcely equal ours, whilſt they muſt have begotten children at the age of childhood themſelves.

7 And

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ And

21 ¶ And Enoch lived ſixty and five years, and begat Methuſelah.

22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not: for God took him.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon.

29 And he called his name Noah, ſaying, This *ſame* ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the LORD hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

V. 22. *Enoch walked with God*—Lived as if always in his preſence; in conſtant communion with Him. *After he begat Methuſelah*—It may be, he was more eminently pious after that time.

V. 24. *And was not*—Any longer on earth. *For God took him*—To heaven, as he did Elijah.

V. 29. *And called his name Noah*—Reſt or Refreſhing. *Shall comfort us concerning the work and toil of our hands*—Perhaps by inventing or improving the art of huſbandry, and ſuch inſtruments as made it more eaſy, ch. ix. 20.

32 And Noah was five hundred years old: and Noah begat Shem, Ham and Japheth.

CHAP. VI.

1—7. *The wickedneſs of the world cauſeth the flood.* 8. *Noah findeth grace.* 14. *The order, form, and end of the ark.*

AND it came to paſs, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the ſons of God ſaw the daughters of men that they *were* fair; and they took them wives of all which they choſe.

3 And the LORD ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years.

4 ¶ There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them: the ſame *became* mighty men, which *were* of old, men of renown.

5 ¶ And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagina-

V. 2. *Daughters of men*—In oppoſition to the *Sons of God*. Perhaps the Cainites contraſted with the poſterity of Seth.

V. 3. *My ſpirit ſhall not always ſtrive with man*—Either he ſhould no longer plead with that generation, 1 Pet. iii. 18, 19, 20. 2 Pet. ii. 5. Or, he ſhall not always ſtrive with mankind. *Yet his days ſhall be an hundred and twenty years*—Either, ſo long their judgment ſhould be deferred: or, from this time 120 years ſhould be the general period of man's life.

V. 5. *The wickedneſs of man was great in the earth*—Of the men of that time: or, men in general are prone to wickedneſs. *And that every imagination of the thoughts of his heart was only evil continually*—The heart of man is deceitful and deſperately wicked, Jer. xvii. 9. Matth. xv. 18, 19. James i. 15. Or, the antediluvians were arrived at the higheſt pitch of depravity, both in principle and practice.

tion

tion of the thoughts of his heart *was* only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ Theſe *are* the generations of Noah: Noah was a juſt man, *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 ¶ And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth.

14 Make thee an ark of gopher-wood: rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And this *is the faſhion* which thou ſhalt make it *of:* The length of the ark *ſhall be* three

V. 15. *Three hundred cubits*—A cubit is the meaſure from the elbow to the finger's end; i. e. ſix hands breadths, or a foot and an half. Three hundred cubits make 450 feet; or, according to Clarke, 547 feet 6 inches.

hundred

hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold, I, even I, do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein is the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep them alive with thee: they ſhall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, ſo did he.

V. 16. *A window ſhalt thou make*—A place or places to let in light.

V. 17. *Wherein is the breath of life*—Or, of lives. See Gen. vii. 15, 22.

V. 18. *But with thee will I eſtabliſh my covenant*—My covenant of Providence; that the courſe of Nature ſhall be continued to the end of time, notwithſtanding the interruption that the flood would give to it. Perhaps this paſſage has an eye likewiſe to the great promiſe, ch. iii. 15. The rainbow was to be a token of this covenant, ch. ix. 12, 13.

CHAP.

CHAP. VII.

1. *Noah and his family enter the ark, the whole animal race being admitted with him.* 11, 12. *The great deep is broken up; the cataracts of heaven are opened; and the rain deſcends forty days and forty nights.* 24. *The waters prevail upon the earth an hundred and fifty days.*

AND the LORD ſaid unto Noah, Come thou, and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation.

2 Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean, by two, the male and his female.

3 Of fowls alſo of the air by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah, into

V. 8. *Of clean beaſts*—See Lev. xi. and Deut. xiv.

the

the ark, the male and the female, as God had commanded Noah.

10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth.

11 ¶ In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark:

14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort.

15 And they went in unto Noah into the ark, two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD ſhut him in.

17 And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.

V. 11. *Were the fountains of the great deep broken up*—The waters of the ſea returned to cover the earth, as it had done at firſt, Gen. i. 9. Or the waters kept in ſtorehouſes under the earth, Pſalm xxxiii. 7. *And the windows*, or cataracts, *of heaven were opened*—The clouds opened their ſluices, Mal. iii. 10. to diſcharge the waters lodged in them from the creation.

18 And

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry land, died.

23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1. *The waters aſſwage.* 18. *Noah goes forth of the ark.* 20. *He buildeth an altar, and offereth ſacrifice.* 21. *God's promiſe to curſe the earth no more.*

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to paſs over the earth, and the waters aſſwaged.

V. 20. *Fifteen cubits upward*— Twenty-two feet and an half, or as Clarke, twenty-ſeven feet nine inches, above the higheſt mountains. From this and the foregoing and ſubſequent verſes, it is plain, that the deluge was univerſal, and not confined to a certain tract of country only.

2 The

2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreaſed continually until the tenth month: in the tenth *month*, on the firſt *day* of the month, were the tops of the mountains ſeen.

6 ¶ And it came to paſs, at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he ſent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground.

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven days, and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the even-

V. 4. *Upon the mountains of Ararat*—Moſt interpretors ſuppoſe mount Ararat to be in Armenia.

V. 11. *In her mouth was an olive-leaf pluckt off*—The olive-branch is an emblem of peace.

ing,

ing, and lo, in her mouth *was* an olive-leaf pluckt off: ſo Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more.

13 ¶ And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried.

15 ¶ And God ſpake unto Noah, ſaying,

16 Go forth of the ark, thou, and thy wife, and thy ſons, and thy ſons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him:

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark.

V. 13. *Removed the covering of the ark*—So much as would ſuffice to give him a proſpect of the earth.

V. 16. *Go forth of the ark*—As he entered it by the divine command, ſo by the divine command he quits it.

20 ¶ And Noah builded an altar unto the LORD, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD ſmelled a ſweet ſavour; and the LORD ſaid in his heart, I will not again curſe the ground any more for man's ſake: for the imagination of man's heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done.

22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

CHAP. IX.

1. *God bleſſeth Noah and his ſons.* 3. *Permits them to eat fleſh.* 4. *Forbids blood.* 13. *Conſtitutes the rainbow, the ſign of his covenant.* 21. *Noah inebriated and uncovered in his tent.* 25, 26. *He bleſſeth Shem and Japheth, and curſeth Canaan.*

AND God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful, and multiply, and repleniſh the earth.

2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

V. 20. *And took of every clean beaſt and every clean fowl*—One, the odd ſeventh that we read of, ch. vii. 2, 3.

V. 21. *Smelled a ſweet ſavour*—A ſavour of reſt, or ceſſation from anger. The ſacrifice of Noah aroſe as acceptable to God, as ſweet odours are to us. *I will not curſe the ground any more for man's ſake*—With an univerſal deluge. *For the imagination of man's heart is evil from his youth*—Either, he is naturally inclined to evil, and in ſome ſenſe an object of compaſſion: or, although man ſhould hereafter be as wicked as before the flood.

V. 1. *God bleſſed Noah and his ſons*—Aſſured them of his good-will to them, and his gracious intentions towards them. The primitive benediction upon Adam, Gen. i, 28. is here renewed.

3 Every

3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things:

4 But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat.

5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the

V. 3. *Every thing that liveth ſhall be meat for you* — Here is the firſt grant of animal food.

V. 4. *But fleſh with the blood thereof ye ſhall not eat*—Blood made an atonement for the ſoul, Heb. ix. 22. Lev. xvii. 11. and was to be poured upon the ground as water; doubtleſs in honour of that blood which was in due time to be poured out for the ſin of the world.

V. 5. *The blood of your lives will I require*—We are not to haſten our own deaths, but muſt wait God's time. He is both the giver of life, and the diſpoſer of it.

V. 6. *Whoſo ſheddeth man's blood*—Wilfully and unjuſtly; whether upon a ſudden provocation, or premeditated. *By man ſhall his blood be ſhed*—By the magiſtrate, or whoever is appointed to be the avenger of blood.

V. 9. *Behold I eſtabliſh my covenant* —Here is the general eſtabliſhment of God's covenant with this new world, and the extent of that covenant.

waters

waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations.

13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my covenant which *is* between me and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſons of Noah that went forth of the ark were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread.

20 ¶ And Noah began *to be* an huſbandman, and he planted a vineyard.

V. 13. *I do ſet my bow in the cloud* —Perhaps there was no rainbow before the flood, as the clouds might not then have that peculiar diſpoſition requiſite to produce it. Or, it was now firſt *ſet as a token.*

V. 20. *Began to be an huſbandman*— Firſt began to apply himſelf to huſbandry after the flood; or, he now returned to his old employment, from which he had been diverted by the building of the ark.

21 And

21 And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham, the father of Canaan, ſaw the nakedneſs of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their father's nakedneſs.

24 ¶ And Noah awoke from his wine, and knew what his younger ſon had done unto him.

25 And he ſaid, Curſed be Canaan: a ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be his ſervant.

27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

V. 21. *He drank of the wine, and was drunken*—Became inebriated, not knowing, perhaps, the nature and ſtrength of the liquor, or being thro' age incapable of bearing it. The word rendered *drunken*, implies only the being fluttered, or heated with liquor.

V. 22. *And told his two brethren without*—In a ſcornful, deriding manner. Inſtead of covering his aged father, he went and ridiculouſly expoſed him.

V. 25. *Curſed be Canaan*—This ſeems to be prophetically ſpoken; and Ham is puniſhed by knowing the ſlavery of his deſcendants. *A ſervant of ſervants*—The meaneſt and moſt deſpicable. *Shall he be to his brethren*—Thoſe who, by birth, were his equals. This certainly points at the victories obtained by Iſrael over the Canaanites, Joſh. ix. 23. Judg. i. 28, 30, 33, 35. which happened not till about eight hundred years after this.

V. 26. *Bleſſed be the LORD God of Shem*—This was the bleſſing conferred on Abraham and his ſeed. The God of heaven was *not aſhamed to be called their God*, Heb. xi. 16. And all bleſſings are included in this.

V. 27. *God ſhall enlarge Japheth*—His ſeed ſhall be numerous, and widely extended. *And he ſhall dwell in the tents of Shem*—His poſterity ſhall ſubdue and poſſeſs the countries belonging to Shem. This may likewiſe point at the converſion of the Gentiles, and the bringing them into the church.

28 ¶ And

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

2—32. *The poſterity of the ſons of Noah; Shem, Ham, and Japheth, from whom all men ſprung, and all countries were peopled.*

NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood.

2 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

8 And Cuſh begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD:

V. 5. *The iſles of the Gentiles*—All places beyond the ſea from Judea are called iſles. Jer. xxv. 22.

V. 8. *Nimrod began to be a mighty one in the earth*—To top his neighbours, and lord over them. The word Nimrod ſignifies an apoſtate or rebel. Probably he ſet up a new religion.

V. 9. *A mighty hunter*—From chaſing and deſtroying beaſts, he became an invader of his neighbours rights.

wherefore

wherefore it is ſaid, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Aſhur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat Ludim, and Anamin, and Lehabim, and Naphtuhim,

14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and Caphtorim.

15 ¶ And Canaan begat Sidon his firſt-born, and Heth,

16 And the Jebuſite, and the Emorite, and the Girgaſhite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

V. 10. *The beginning of his kingdom was Babel*—i. e. Babylon was either built by him, or was the capital city of his dominions. See the antiquity of civil government, as well as its riſe.

V. 11. *Out of that land went forth Aſhur*—Or, as ſome would read it, "he went out into the land of Aſſyria."

21 ¶ Unto

21 ¶ Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hull, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar, a mount of the eaſt.

31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations, in their nations: and by theſe were the nations divided in the earth after the flood.

V. 32. *Were the nations divided*— Either when Noah divided the earth, by an orderly diſtribution of it, as Joſhua divided the land of Canaan by lot: or, when God divided them by the confuſion of tongues.

CHAP.

CHAP. XI.

1. *One language in the world.* 4. *Babel built.* 7, 8. *God confounds the peoples language, and diſperſes them over all the earth.* 10. *The poſterity of Shem.* 29. *Abram marries Sarai.* 32. *The death of Terah.*

AND the whole earth was of one language, and of one ſpeech.

2 And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there.

3 And they ſaid one to another, Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for mortar.

4 And they ſaid, Go to, let us build us a city, and a tower whoſe top *may reach* unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.

5 And the LORD came down to ſee the city and the tower, which the children of men builded.

6 And the LORD ſaid, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them, which they have imagined to do.

V. 1. *The earth was of one language, and of one ſpeech*—Unanimous in their ſpeech and counſels.

V. 4. *Whoſe top may reach unto heaven*—Perhaps they feared another flood. *And let us make us a name*—Do ſomething to be talked of by poſterity, to eternize the fame of our wealth and magnificence. *Leſt we be ſcattered over all the earth*—They would live and die together, contrary to the command ch. ix. 1. *Repleniſh the earth.*

V. 5. *Came down to ſee*—He made it appear, that he obſerved their motions, and knew their intentions.

7 Go to, let us go down, and there confound their language, that they may not underſtand one another's ſpeech.

8 So the LORD ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, becauſe the LORD did there confound the language of all the earth: and from thence did the LORD ſcatter them upon the face of all the earth.

10 ¶ Theſe *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat ſons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four

V. 7. *Let us go down*—God is ſaid to *go down*, when he executes any work upon earth, which makes his power and preſence known to the ſons of men.

V. 9. *Babel*—i. e. Confuſion.

hundred

hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat ſons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.

26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah.

30 But

30 But Sarai was barren; ſhe had no child.

31 And Terah took Abram his ſon, and Lot the ſon of Haran, his ſon's ſon, and Sarai his daughter-in-law, his ſon Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1. *God commandeth Abram to depart from his country; promiſing him that a great nation ſhall ſpring from him, and that all the families of the earth ſhall be bleſſed in him.* 10. *He is driven by a famine into Egypt; where Sarai is taken from him, but quickly reſtored.*

NOW the LORD had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee.

2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.

4 ¶ So Abram departed, as the LORD had ſpoken unto him; and Lot went with him: and

V. 31. *And they went from Ur of the Chaldees*—Probably by the call of God. Neh. ix. 7.

V. 1. *Out of thy country*—Where idolatry was practiſed as well as encouraged.

V. 2. *And I will bleſs thee*—Either particularly with the bleſſing of fruitfulneſs, as he did Adam and Noah; or, in general, with all manner of bleſſings, both of the upper and nether ſprings.

V. 3. *In thee ſhall all the families of the earth be bleſſed*—This points at the Meſſiah, in whom all the promiſes are Yea and Amen.

Abram

Abram *was* ſeventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on ſtill toward the ſouth.

10 ¶ And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai

V. 5. *The ſouls they had gotten*—Perhaps the proſelytes which they had made.

V. 6. *To the place of Sichem*—Afterwards ſo called.

V. 7. *And the Lord appeared unto Abram*—viz. At the oak, or oaks of Moreh, probably in a viſion.

V. 8. *He removed unto a mountain*—Either for better ſecurity from the inhabitants, or with a deſign of ſeeing more of the country.

V. 10. *There was a famine in the land*—Hereby Abram was tried whether he could truſt God when the fig-tree did not bloſſom.

his

his wife, Behold now, I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's houſe.

16 And he entreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 And the LORD plagued Pharaoh and his houſe with great plagues, becauſe of Sarai, Abram's wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men con-

V. 13. *Say, thou art my ſiſter*—She was his half-ſiſter, but ſhe was his wife too. So that it was ſaying what was in one ſenſe true, but it was not the whole truth; and it was ſpoken with an intention to deceive, if not from diſtruſt of Providence too.

V. 18. *Was taken into Pharaoh's houſe*—Being deſigned for his wife or concubine.

cerning

cerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

1. *Abram returns out of Egypt.* 7. *A contention ariſing between the herdmen of Lot and Abram, Abram adviſes Lot to ſeparate from him.* 11. *Lot departs to the plain of Sodom.* 14. *God appears to Abram, to confirm the promiſe of the land of Canaan to him.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth.

2 And Abram was very rich in cattle, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

5 ¶ And Lot alſo, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

V. 20. *And they ſent him away*—After the famine in Canaan was over.

V. 6. *Was not able to bear them*—The place was too ſtreight for them, and they had not room for their flocks.

V. 7. *The Canaanite dwelt in the land*—Who might be ſet upon miſchief by any quarrel between Abram & Lot.

8 And

8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdſmen and thy herdmen: for we *be* brethren.

9 *Is* not the whole land before thee? Separate thyſelf, I pray thee, from me; if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent towards Sodom.

13 But the men of Sodom *were* wicked, and ſinners before the LORD exceedingly.

14 ¶ And the LORD ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward.

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of

V. 13. *Sinners before the LORD*— i. e. Daring ſinners. Lot thinking to attain a paradiſe, found an hell.

V. 16. *As the duſt of the earth*— Increaſe them incredibly, and make them ſuch a multitude as no man can number. They were ſo in the time of Solomon. 1 Kings iv. 20.

the

the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

CHAP. XIV.

1. *Five kings of Canaan are conquered, and Lot taken captive.* 14. *Abram purſues the conquerors, defeats them, and reſcues Lot from captivity.* 18, 19, *Melchizedek bleſſes Abram.*

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All theſe were joined together in the vale of Siddim, which is the ſalt-ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

V. 18. *Abram removed his tent*—Conforming himſelf to the condition of a pilgrim. *In the plain* — Or, at the oak of Mamre.

V. 1. *The king of Shinar*—Or Babylon. *The king of Elam* — Or Perſia. Perhaps only the heads of ſome colonies that came from thence; but who retained the names of the countries from which they had their original.

V. 3. *In the vale of Siddim*—Afterwards turned into the ſalt ſea, Deut. xxix. 23. ſo called from the quantity of ſalt or bitumen it is impregnated with.

V. 4. *They ſerved Chedorlaomer*—The Sodomites were the poſterity of Canaan, whom Noah had pronounced a ſervant to Shem, ch. ix. 26. from whom Elam deſcended. Thus ſoon that prophecy began to be fulfilled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned and came to Enmiſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezontamar.

8 And there went out the king of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah, fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot Abram's brother's ſon

V. 5. *The rephaims*—Some tranſlate this, *the giants:* they dwelt in Aſhteroth Karnaim, which was in Baſhan. Deut. i. 4. Joſh. ix. 10.

V. 7. *Returned*—i. e. The kings mentioned ver. 5. returned from the conqueſt of the people enumerated in the foregoing verſes.

V. 10. *And fell there*—Into ſome of the pits: yet the king of Sodom, at leaſt, was preſerved, ſee ver. 17.

V. 11. *They took*—i. e. The victors.

(who

(who dwelt in Sodom) and his goods and departed.

13 ¶ And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought

V. 13. *Abram the Hebrew*—So called either from his father Eber, or as coming from beyond the river Euphrates. Le Clerc ſays, that *ober*, or *heber*, ſignifies the other ſide of any thing.

V. 14. *He armed his trained ſervants*—Or, led or drew them forth to battle. Some render it, *he reviewed* thoſe he had *trained* up in the arts, as well as the religion of thoſe times.

V. 16. *His brother*—i. e. Lot, his kinſman, or nephew.

V. 18. *Melchizedek king of Salem*—Some perſons ſuppoſe him to have been Shem, the ſon of Noah, who was king and prieſt to his deſcendents, according to the patriarchal model. Others have thought it was an appearance of the Son of God himſelf. As a king, he brought Abram refreſhment; as a prieſt, he bleſſed him.

forth

forth bread and wine: and he *was* the prieſt of the moſt high God.

19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth:

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf.

22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſor of heaven and earth,

23 That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

V. 20. *And he*—Abram, *gave him*—Melchizedek, *tythes of all*—The ſpoils, Heb. vii. 4. probably as a gratuity preſented to Melchizedek, by way of return for his reſpects, and as an offering dedicated to the moſt high God.

V. 21. *Give me the ſouls, and take thou the ſubſtance*—So the Hebrew reads it. Here he fairly begs the perſons, but as freely beſtows the goods on Abram. Gratitude teaches us to recompenſe to the utmoſt of our power thoſe who have intereſted themſelves on our behalf.

V. 22. *I have lift up my hand to the LORD—Lifting up the hand*, and *ſwearing*, are put one for the other, Ex. vi. 8. Deut. xxxiii. 40. Pſ. lxiii. 4. In religious ſwearing we appeal to God's knowledge of our truth and ſincerity.

V. 23. *That I will not*, or, *if I take from a thread to a ſhoe-latchet*—From a fillet that binds the head, to a thong that ties the ſhoes.

CHAP.

CHAP. XV.

1. *Abram is encouraged, a ſon promiſed him, and that his ſeed ſhall be innumerable as the ſtars.* 9. *He is commanded to prepare victims.* 12. *He falls into a deep ſleep, and hears God foretelling the future condition of his poſterity.* 18. *The covenant is renewed.*

AFTER theſe things the word of the LORD came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward.

2 And Abram ſaid, Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: and he ſaid unto him, So ſhall thy ſeed be.

6 And he believed in the LORD; and he counted it to him for righteouſneſs.

V. 1. *Came to Abram in a viſion*—Which ſuppoſeth Abram awake, and ſome ſenſible token of the divine glory; when God ſaid unto him, *Fear not, Abram.*

V. 5. *So ſhall thy ſeed be*—So innumerable, for ſo the ſtars appear to a common eye: and ſo illuſtrious for ſplendour; for to them pertained the glory. Rom. ix. 4.

V. 6. *And he believed in the LORD*—He believed the truth of that promiſe, which God had now made him, reſting upon the power and faithfulneſs of him that made it. Rom. iv. 19, 20, 21. *And he counted it to him for righteouſneſs*—i.e. Upon the ſcore of this he was accepted of God, and, by faith, he obtained witneſs that he was righteous. Heb. xi. 4.

7 And

7 And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, Lord GOD, whereby ſhall I know that I ſhall inherit it?

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him.

13 And he ſaid unto Abram, Know of a ſurety, that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years.

14 And alſo that nation whom they ſhall ſerve

V. 8. *Whereby ſhall I know*—By what ſign? This ſign God gives him upon a ſacrifice, ver. 9.

V. 10. *He divided them in the midſt*—The method was to divide the victims, and lay the parts divided aſunder, when the covenanting parties paſſed between them, and poſſibly uſed ſome imprecations againſt themſelves, if they broke their part of the covenant. And God condeſcended to ratify his covenant with Abram, in paſſing, by a ſymbolical repreſentation, between the victims, ver. 17.

V. 12. *And when the ſun was going down*—About the time of the evening oblation, ſay ſome critics: or, *When the ſun was about to enter*—When the time of ſun-riſing approached, ſay others. *A deep ſleep fell upon Abram*—Some interpreters ſuppoſe this natural; others take it for a divine extaſy, or trance.

V. 13. *Know that thy ſeed ſhall be a ſtranger*—So they were in Canaan firſt, Pſ. cv. 12. and afterwards in Egypt. *Four hundred years*—From the birth of Iſaac to the coming out of Egypt, were juſt four hundred years.

will

will I judge: and afterward ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.

18 In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

1. *Sarai giveth Hagar to Abram.* 6. *She flying from her miſtreſs,* 9, *is ſent back by an angel, who foretells the birth of Iſhmael.* 15. *Iſhmael is born.*

NOW Sarai Abram's wife bare him no children: and ſhe had an handmaid an Egyptian, whoſe name *was* Hagar.

V. 14. *Will I judge*—An Hebraiſm for puniſh. 2 Chron. xx. 12.

V. 16. *In the fourth generation*—Either from the deſcent into Egypt, or in the fourth generation of the Amorites.

V. 17. *A ſmoking furnace, and a burning lamp*—Declarative of God's preſence, (who often appeared in fire, light, and ſmoke) if not ſignificative of what happened afterwards in Egypt, as well as they were a ratification of the covenant God made, cut, or ſtruck with Abram. Poſſibly the fire of the lamp and furnace conſumed the ſacrifice.

2 And

2 And Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived; and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee.

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur.

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 And the angel of the LORD ſaid unto her,

V. 2. *I may obtain children by her*—The children born of the handmaid, according to the law of thoſe times, Gen. xxx. 3, being deemed the children of the miſtreſs. See Ex. xxi. 4.

V. 7. *The Angel of the LORD*—Either the meſſenger of Jehovah, the *Logos*, or Angel of the Covenant; the Meſſiah, or a celeſtial meſſenger, an angel of the *Shechinah*, a miniſtring ſpirit to the LORD. *In the way to Shur*—Going into her own country.

V. 8. *Sarai's maid*—He corrects her pride, yet comforts her in diſtreſs.

Return

Return to thy miſtreſs, and ſubmit thyſelf under her hands.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude.

11 And the angel of the LORD ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* againſt every man, and every man's hand againſt him: and he ſhall dwell in the preſence of all his brethren.

13 And ſhe called the name of the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſon's name, which Hagar bare, Iſhmael.

16 ¶ And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

V. 9. *Return to thy miſtreſs, and ſubmit thyſelf under her hand*—Go home, and humble thyſelf for what thou haſt done amiſs, and reſolve for the future to behave thyſelf better.

V. 10. *I will multiply thy ſeed exceedingly:* Hebr. *Multiplying I will multiply it*—That is, multiply it in every age, ſo as to perpetuate it. 'Tis ſuppoſed, that the Turks at this day deſcend from Iſhmael, and they are a great people.

V. 12. *He will be a wild man*—Literally a *wild-aſs man*; as untractable and unſociable as a wild aſs. Such are the Arabs, his deſcendents, unto this day.

V. 13. *Thou God ſeeſt me*—Or, ſhe invoked the name of the LORD, and ſaid, Thou the God ſeeing me. Certainly ſhe took him for more than a created angel.

V. 15. *Iſhmael*—i. e. God will hear.

CHAP. XVII.

1. *God renews the covenant with Abram.* 5. *He changes his name.* 16—21. *Promiſes Sarah a ſon within the year.* 23, 24. *Abraham and Iſhmael are circumciſed.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations.

5 Neither ſhall thy name any more be called Abram; but thy name ſhall be Abraham: for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

8 And I will give unto thee, and to thy ſeed

V. 1. *Ninety years old and nine*—Full thirteen years after the birth of Iſhmael. *The LORD appeared unto Abram*—Probably in ſome viſible diſplay of God's immediate glorious preſence. *Walk before me, and be thou perfect*—Eye me in every thing, and perſevere in uprightneſs and ſincerity.

V. 4. *As for me*—The Almighty here ſets forth his part of the covenant, and declares what he would do for Abram; and in ver. 9, &c. he ſets forth Abram's part of it.

V. 5. *Called Abram*—An high father. *But Abraham*—The father, or high father, of a multitude.

V. 7. *An everlaſting covenant*—Everlaſting in the evangelical meaning of it: the covenant of grace is everlaſting. But the word frequently ſignifies alſo a limited ſpace, or a long duration.

after

after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.

10 This *is* my covenant, which ye ſhall keep between me, and you, and thy ſeed after thee; Every man-child among you ſhall be circumciſed.

11 And ye ſhall circumciſe the fleſh of your fore-ſkin, and it ſhall be a token of the covenant betwixt me and you.

12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations; he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

15 ¶ And God ſaid unto Abraham, As for

V. 9. *Thou ſhalt keep my covenant therefore*—As I will faithfully fulfil my promiſes, ſo muſt thou perform the conditions of the covenant.

V. 11. *A token*—Circumciſion is here called a token, as before it was called the covenant. So the paſchal lamb is called the paſſover of the LORD, Exod. xii. 11, 27. of which it was only a memorial.

V. 14. *The uncircumciſed child*—That is of age, i. e. ſay ſome critics, is thirteen years old, and then wilfully or unneceſſarily rejects it.

Sarai

Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*.

16 And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah, that is ninety years old, bear?

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next year.

22 And he left off talking with him, and God went up from Abraham.

V. 15. *Sarah ſhall her name be*—Sarai ſignifies My princeſs; but Sarah a princeſs of Multitudes. *She ſhall become nations.*

V. 17. *And laughed*—Some writers ſay, for joy: others think, that he ſmiled at a thing which ſeemed incredible. However, he did it with reverence; *he fell on his face.*

V. 18. *O that Iſhmael might live before thee*—May not be caſt off by thee.

V. 21. *Iſaac*—i. e. Laughter.

V. 22. *Went up*—Probably in ſome reſplendent cloud, the ſymbol of the divine appearance. Judg. xiii. 20. Or, he withdrew the tokens of his ſpecial preſence, and diſappeared from Abraham.

23 ¶ And

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day as God had ſaid unto him.

24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin.

25 And Iſhmael his ſon *was* thirteen years old, when he was circumciſed in the fleſh of his fore-ſkin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1. *God appears again to Abraham.* 8. *Abraham entertertains Him and the two angels his attendants.* 10. *The* LORD *renews the promiſe of a ſon to Sarah.* 21. *Reveals the deſtruction of Sodom to Abraham.* 23—32. *Abraham interceeds for the city, which God promiſes to ſpare, if ten righteous perſons only ſhould be found in it.*

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day.

2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*,

V. 1. *In the heat of the day*—When travellers ſought ſhelter and refreſhment.

V. 2. *Three men*—Three that had the appearance of men, *ſtood by him*—Near, or ſay ſome critics, above him. Perſons did not then intrude into houſes, but waited to be invited.

he

he ran to meet them from the tent-door, and bowed himſelf toward the ground,

3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant.

4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree.

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that you ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid.

6 And Abram haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man, and he haſted to dreſs it.

8 And he took butter, and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah

V. 3. *And ſaid, My LORD*—One of the three perſons appeared the principal, to whom Abraham pays a peculiar deference in his addreſs: and this perſon ſpeaks with ſuperior dignity, ſee ver. 10, &c.

V. 4. *Reſt yourſelves under the tree* —Or, ſhady grove of oaks. Both the ſhade, and *waſhing the feet*, were refreſhing in thoſe hot countries.

V. 10. *And he ſaid*—The LORD, JEHOVAH, ver. 13, 14. Perhaps in contradiſtinction to the *they* who ſpake before.

thy

thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door which *was* behind him.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo?

13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the LORD ſaid, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him?

19 For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the LORD, to do juſtice and judgment; that the LORD may bring

V. 19. *He will command* — With authority; he was to be prophet and prieſt, as well as king, in his own houſe.

upon

upon Abraham that which he hath ſpoken of him.

20 And the LORD ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous;

21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the LORD, which *am but* duſt and aſhes.

V. 23. *Drew near*—To draw near to God, is often uſed for the internal application of the ſoul to him.

V. 25. *Judge of all the earth*—The calling this LORD, *Judge of all the earth*, proves him to have been more than an angel; ſee Job xxxiv. 10, 11, 12.

18 Perad-

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forty's ſake.

30 And he ſaid *unto him*, Oh let not the LORD be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there.

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the LORD: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenty's ſake.

32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for ten's ſake.

33 And the LORD went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1. *Lot entertains two angels.* 24. *Sodom and Gomorrah deſtroyed.* 26. *Lot's wife puniſhed.* 31. *His inceſt.*

AND there came two angels to Sodom at even: and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face towards the ground;

V. 1. *And there came two angels to Sodom*—Or, *And the two angels*, having left Abraham, *came to Sodom*. *And Lot ſat in the gate*—Either out of cuſtom, as the elders, in thoſe times, uſed to ſit at the gates of cities to tranſact buſineſs; or for the purpoſes of hoſpitality.

2 And he ſaid, Behold now, my lords, turn in, I pray you, into your ſervant's houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay; but we will abide in the ſtreet all night.

3 And he preſſed upon them greatly: and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter:

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him.

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing: for therefore came they under the ſhadow of my roof.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and

V. 8. *I have two daughters*—But ſurely a father ought not to proſtitute them, even to guard the rights of hoſpitality! Of two evils we are to chooſe the leaſt, but of two ſins we are to chooſe neither. Rom. iii. 8, 9.

he

he will needs be a judge: now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hands, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

12 And the men ſaid unto Lot, Haſt thou here any beſides? ſon-in-law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place:

13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the LORD; and the LORD hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons-in-law, which married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſons-in-law.

15 And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters, which are here; leſt thou be conſumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they

V. 14. *Which married*—Or were to have married his daughters.

brought

brought him forth, and ſet him without the city.

17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed.

18 And Lot ſaid unto them, Oh, not ſo, my lord:

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy, which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: oh, let me eſcape thither, (*is* it not a little one?) and my ſoul ſhall live.

21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.

22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 The ſun was riſen upon the earth when Lot entered into Zoar.

V. 17. *Look not behind thee*—He muſt not loiter by the way. *Stay not in all the plain*—For it would all be made one dead ſea: he muſt not take up ſhort of his appointed refuge.

V. 21. *See I have accepted thee*—Literally it is, *I have lifted up thy face.* Alluding, perhaps, to the oriental cuſtom of proſtrating the body, and laying the face to the ground, when ſolliciting favours.

V. 22. *I cannot do any thing*—The preſence of good men in a place helps to keep off judgments.

24 ¶ Then

24 ¶ Then the LORD rained upon Sodom and upon Gomorrah, brimſtone and fire from the LORD out of heaven:

25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and ſhe became a pillar of ſalt.

27 And Abraham gat up early in the morning, to the place where he ſtood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the country went up as the ſmoke of a furnace.

29 And it came to paſs, when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firſt-born ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of of all the earth:

32 Come, let us make our father drink wine,

V. 24, 25. *The LORD rained—from the LORD*—God the Son from God the Father. *Upon Sodom*, &c. —Thirteen cities, ſays Strabo, though only two are mentioned here.

V. 26. *Looked back*—Contrary to the command ver. 17. Perhaps hankering after her houſe and goods. ſee Luke xvii. 31, 32. *And became a pillar of ſalt*—Perhaps ſtiffened by lightning, and penetrated and incruſted with the falling ſulphureous matter, ſhe ſtood a ſtatue of ſalt. Deut. xix. 23.

and

and we will lie with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night; and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, *and* lie with him, that we may preſerve ſeed of our father.

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were both the daughters of Lot with child by their father.

37 And the firſt-born bare a ſon, and called his name Moab: the ſame *is* the father of the Moabites unto this day.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

CHAP. XX.

1. *Abraham ſojourneth at Gerar, and denieth his wife; Abimelech taketh her, (but is reproved of God in a dream, and commanded to reſtore her,)* 9. *He rebuketh Abraham, who excuſeth himſelf.* 14. *Sarah is reſtored with preſents after a gentle reproof.* 17. *Abimelech and his houſe are healed at Abraham's prayer.*

AND Abraham journeyed from thence toward the ſouth country, and dwelled between Kadeſh and Shur, and ſojourned in Gerar.

V. 1. *In Gerar*—The metropolis of Paleſtine.

2 And

2 And Abraham ſaid of Sarah his wife, She *is* my ſiſter: and Abimelech king of Gerar ſent, and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a man's wife.

4 But Abimelech had not come near her: And he ſaid, LORD, wilt thou ſlay alſo a righteous nation?

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man *his* wife; for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou, that thou ſhalt ſurely die, thou, and all that *are* thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told

V. 2. *She is my ſiſter*—It appears from ver. 13, that it was mutually agreed between Abraham and Sarah, to paſs for brother and ſiſter, in the ſtrange places and courts whither they ſhould come. *Sent and took her*—To his houſe, to make her his ſecondary wife or concubine.

V. 3. *Came to Abimelech in a dream*—Job iv. 13. xxxiii. 15. God never left himſelf without witneſſes, even among Canaanites. Abimelech and his ſervants appear to have been worſhippers of the true God. See ver. 8.

V. 7. *Prophet*—Pſ. cv. 15. An interpreter of God's will, Exod vii. 1. to whom I familiarly reveal myſelf.

all

all theſe things in their ears: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my kingdom a great ſin? Thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, ſurely the fear of God *is* not in this place; and they will ſlay me for my wife's ſake.

12 And yet indeed *ſhe is* my ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſs, when God cauſed me to wander from my father's houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; at every place whither we ſhall come, ſay of me, He *is* my brother.

14 ¶ And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* before thee: dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: be-

V. 9. *That ought not to be done*—He takes it as a great injury done to himſelf and family, that Abraham had thus expoſed them to ſin.

V. 12. *Daughter of my father*—By another wife. Marriage was allowed with ſiſters-in-law, but not with uterine ſiſters.

hold,

hold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was reproved.

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For the LORD had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

CHAP. XXI.

1. *Iſaac is born, and circumciſed.* 6. *Sarah's joy.* 9. *Hagar and Iſhmael are caſt forth at Sarah's inſtance, and by God's direction.* 15. *Hagar in diſtreſs is relieved and comforted by an angel.* 22. *Abimelech's covenant with Abraham,* 33. *who calleth upon the* LORD *in Beer-ſheba.*

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah as he had ſpoken.

2 ¶ For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

V. 16. *A covering of the eyes*—Thou muſt neither look at, nor deſire to be looked at, by any other. Some writers interpret it, He ſhall be to thee as a veil, to guard thy chaſtity.

V. 18. *Faſt cloſed up*—Rendered both men and women unfit for conjugal ſociety.

V. 1. *Viſited*—Or, remembered Sarah.

6 And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking.

10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abraham's ſight, becauſe of his ſon.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

V. 6. *To laugh*—To rejoice; alluding to the laughter of herſelf and her huſband.

V. 9. *Mocking*—Iſaac; perhaps at his name, or as their young maſter, the heir. St. Paul calls this perſecuting. Gal. iv. 29. This feaſt was, in fact, the initiation of Iſaac. No wonder Iſhmael, who thought he had a prior right, could not bear it.

V. 10. *Caſt out*—Send them away. This was cuſtomary in the caſe of younger children. ch. xxv. 6.

V. 12. *Thy ſeed be called*—The ſpiritual ſeed more eſpecially. See Rom. ix. 7.

V. 13. The caſting out of Iſhmael was not his ruin. He ſhall be a *nation becauſe he is thy ſeed*—We are not ſure that it was his eternal ruin. It is preſumption to ſay, that all thoſe, who are left out of the external diſpenſation of God's covenant, are excluded from all his mercies. Thoſe may be ſaved, who are not thus honoured.

14 And

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, (putting *it* on her ſhoulder) and the child, and ſent her away: and ſhe departed, and wandered in the wilderneſs of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs.

16 And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over-againſt *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Ariſe, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to paſs at that time, that

V. 14. *On her ſhoulder*—i. e. The bread and water, not the child: he was between fifteen and ſixteen years old; he was fourteen at the birth of Iſaac. *She wandered*—Having loſt her way.

V. 19. *Opened her eyes*—Shewed her. Le Clerc ſays, the Arabians uſed to cover up their wells, leaving only a mark to know the place by.

Abimelech,

Abimelech, and Phichol the chief captain of his hoſt, ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt:

23 Now therefore ſwear unto me here by God, that thou wilt not deal falſely with me, nor with my ſon, nor with my ſon's ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

24 And Abraham ſaid, I will ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took ſheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham ſet ſeven ewe-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What *mean* theſe ſeven ewe-lambs, which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ewe-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore he called that place Beer-ſheba: becauſe there they ſware both of them.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

33 And

33 And *Abraham* planted a grove in Beerſheba, and called there on the name of the LORD, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

1. *Abraham is commanded to offer up his ſon Iſaac.* 3—10. *His obedience to this command.* 11. *The ſacrificing of Iſaac countermanded.* 13, 14. *Another ſacrifice provided.* 15—19. *The covenant with Abraham renewed.* 20—24. *An account of ſome of Abraham's relations.*

AND it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham: and he ſaid, Behold, *here* I *am.*

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

V. 33. *A grove*—Perhaps for a ſhade to his tent, or an orchard of fruit-trees. This was his oratory, or houſe of prayer. Groves were afterward abuſed to idolatrous practices, and therefore forbidden to be uſed. Deut. xvi. 21. ſee on Exod. xxxiv. 13.

V. 1. *Did tempt*—Try or prove Abraham: tried the ſtrength of his faith and obedience.

V. 2. *Thy ſon*—Or, *Take now thy ſon, thine only ſon, whom thou loveſt, even Iſaac, and offer him on one of the mountains*—Mount Gihon or Calvary, ſay ſome interpreters: others, the mountain on which the temple ſtood. Well may Abraham be ſaid to have been ſtrong in faith, when he could comply with ſuch a command! The land of Moriah is, by ſome writers, ſtiled The land of viſion. Probably our LORD alludes to this extraordinary circumſtance. John viii. 56.

4 Then

4 Then on the third day Abraham lift up his eyes, and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide ye here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon: and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together.

9 And they came to the place which God had told him of: and Abraham built an altar there, and laid the wood in order; and bound Iſaac his ſon, and laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD called unto him out of heaven, and ſaid, Abraham, Abraham: and he ſaid, Here *am* I.

V. 6. *Laid it upon Iſaac*—Joſephus reports him to have been twenty-five years old at this time: perhaps he was more.

V. 7. *Where is the lamb?*—Hitherto Iſaac knew not his father's intention.

V. 9. *Bound Iſaac*—He not reſiſting: God commands, and Iſaac ſubmits.

12 ¶ And

12 ¶ And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not with-held thy ſon, thine only *ſon* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the ſtead of his ſon.

14 And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall be ſeen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, By myſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only *ſon*:

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of heaven, and as the ſand which *is* upon the ſea-ſhore: and thy ſeed ſhall poſſeſs the gate of his enemies:

18 And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men,

V. 12. *Lay not thy hand upon the lad*—God accepts the will for the deed. 2 Cor. viii. 12.

V. 13. *Behind him*—The Seventy read, *Behold one*, or, *a ram caught*—Perhaps ſtrayed from the flock, and directed thither by Providence.

V. 14. *Jehovah-jireh*—The LORD will provide; or, The LORD ſhall be ſeen.

V. 16. *Saith the LORD*—The Jehovah. See Heb. vi. 13.

V. 17. *Poſſeſs the gates*—He is poſſeſſed of the gates, is poſſeſſed of the cities, and thereby becomes maſter of the country.

and

and they roſe up, and went together to Beer-ſheba; and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold, Milcah ſhe hath alſo born children unto thy brother Nahor;

21 Huz his firſt-born, and Buz his brother, and Kemuel the father of Aram,

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maacah.

CHAP. XXIII.

1. *The death of Sarah.* 16—19. *Abraham purchaſes a burying-place for her; and buries her in a cave of the field of Machpelah.*

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba, the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,

V. 24. *His concubine*—Concubines were a kind of half-wives, or wives in an inferior degree; taken without being ſolemnly betrothed, and without dowry, for propagation; and ſubject to the lawful wives.

V. 2. *Abraham came*—Or, *went forth to mourn.*

4 I *am*

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him,

6 Hear us, my lord: thou *art* a mighty prince amongſt us: in the choice of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight; hear me, and intreat for me to Ephron the ſon of Zohar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, ſaying,

V. 4. *A ſtranger*—In the land of promiſe; and, inheriting no part of it, he requeſts the poſſeſſion of a ſpot of ground for a grave. How affecting this! *Out of my ſight*—How ſoon does beauty become ſhocking and loathſome!

V. 6. *A mighty prince* — Or, *a prince of God*—Acquainted with and acknowledged by him.

V. 9. *Machpelah*—Shut up, or double. The dead were then buried in fields, not in cities. *A burying-place* —The orientals, as did alſo the Greeks and Romans, ſeem to have imagined it ignominious to have any of any of their relations interred in another's ground.

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field: take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver: what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

V. 15. *Four hundred ſhekels*—Forty-five pounds twelve ſhillings and ſixpence, ſays Clark: other writers judge them to amount to about ſixty pounds ſterling.

V. 18. *Went in at the gate*—Gates of cities, in thoſe days, and for many centuries after, were the places of common reſort for determining all judicial matters.

19 ¶ And

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made ſure unto Abraham, for a poſſeſſion of a burying-place, by the ſons of Heth.

CHAP. XXIV.

1. *Abraham gives a charge to his ſervant to ſeek a wife for his ſon Iſaac.* 10. *He ſends him into Meſopotamia to his relations for that purpoſe.* 15—28. *Rebekah meets the ſervant, who is hoſpitably entertained by Bethuel.* 59. *She is delivered to him, and he returns with her, with all ſpeed, to Iſaac.* 67. *The happy meeting and marriage between Iſaac and Rebekah.*

AND Abraham was old *and* well ſtricken in age: and the LORD had bleſſed Abraham in all things.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the LORD, the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me

V. 2. *His eldeſt ſervant*—Probably that Eliezer mentioned in ch. xv. 2. It may be, that he was the ſteward of his houſe.

V. 3. *Thou ſhalt not take a wife*—Parents in diſpoſing of their children, ſhould carefully conſult their furtherance in the way to heaven.

unto

unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again.

7 The LORD God of heaven, which took me from my father's houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 And the ſervant took ten camels of the camels of his maſter, and departed; (for all the goods of his maſter *were* in his hands:) and he aroſe, and went to Meſopotamia unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he ſaid, O LORD God of my maſter Abraham, I pray thee, ſend me good ſpeed this

V. 7. *Shall ſend his angel before*—Perhaps the expreſſion *ſhall ſend before* is a metaphor borrowed from pioneers, and ſuch as are ſent before armies when upon a march.

V. 10. *Ten camels*—With preſents for the dowry of Iſaac's intended ſpouſe. The huſband, at that time, did not receive, but pay a dowry for the wife.

V. 12. *Send me good ſpeed this day*—Thoſe who would have good ſpeed, ſhould pray for it. In all our ways we ſhould acknowledge God. Prov. iii. 6.

day,

day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, I ſtand *here* by the well of water: and the daughters of the men of the city come out to draw water;

14 And let it come to paſs that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 And it came to paſs, before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel, ſon of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* very fair to look upon; a virgin; neither had any man known her; and ſhe went down to the well, and filled her pitcher, and came up.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

V. 15. *Done ſpeaking*—Had mentally uttered his prayer, ſee ver. 45. his deſires were prevented, as it were, by the coming of Rebekah, with her *pitcher upon her ſhoulder*—What an image of the ſimplicity of the firſt ages!

20 And

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit, Whether the LORD had made his journey proſperous, or not.

22 And it came to paſs, as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy father's houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſter's brethren.

28 And the damſel ran, and told *them of* her mother's houſe theſe things.

29 And Rebekah had a brother, and his name

V. 22. *Ear-ring*—Or a jewel for the forehead or noſe. According to Prideaux's calculation, the jewel and the bracelet were worth about 25*l.* of our money.

V. 27. *Bleſſed*—He prayed before for ſucceſs; he now returns thanks for it. A pattern worthy of imitation.

was

was Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs, when he ſaw the earring, and bracelets upon his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man; and behold, he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the LORD, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the men's feet that *were* with him.

33 And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 And he ſaid, I *am* Abraham's ſervant.

35 And the LORD hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my father's houſe,

V. 32. *He ungirded*—See the ſimple, open-hearted hoſpitality of thoſe times.

and

and to my kindred, and take a wife unto my ſon.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD, before whom I walk, will ſend his angel with thee, and proſper thy way: and thou ſhalt take a wife for my ſon of my kindred, and of my father's houſe.

41 Then ſhalt thou be clear from *this* my oath, when thou comeſt to my kindred; and if they give thee not *one*, thou ſhalt be clear from my oath.

42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my way which I go:

43 Behold, I ſtand by the well of water; and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath appointed out for my maſter's ſon.

45 And before I had done ſpeaking in mine heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And

47 And I aſked her, and ſaid, Whoſe daughter *art* thou? and ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the right way to take my maſter's brother's daughter unto his ſon.

49 And now if ye will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel anſwered, and ſaid, The thing proceedeth from the LORD: we cannot ſpeak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy maſter's ſon's wife, as the LORD hath ſpoken.

52 And it came to paſs that when Abraham's ſervant heard their words, he worſhipped the LORD, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they roſe up in the morning, and he ſaid, Send me away unto my maſter.

V. 48. *My maſter's brother's daughter*—The grand-daughter of Nahor: grand-daughters are often ſo called in ſcripture.

V. 49. *To the right hand, or to the left*—The metaphor ſeems borrowed from travellers, who, when they come to a place where two ways meet, turn to the right or left, as their courſe directs them.

55 And her brother and her mother ſaid, Let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go.

56 And he ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my way: ſend me away that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at her mouth.

58 ¶ And they called Rebekah, and ſaid unto her, Wilt thou go with this man? and ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abraham's ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them.

61 And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 ¶ And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country.

63 And Iſaac went out to meditate in the field at the even tide: and he lift up his eyes, and ſaw, and behold, the camels *were* coming.

64 And Rebekah lift up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

V. 63. *To meditate at the even tide* —O how ſweet is meditation when backed with earneſt breathings for God, and encouraged by ſoul-refreſhings from him! And how ſuitable the time and place here mentioned!

65 For

65 For ſhe *had* ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? and the ſervant *had* ſaid, It *is* my maſter: therefore ſhe took a veil and covered herſelf.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarah's tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mother's *death*.

CHAP. XXV.

1. *Abraham takes Keturah to wife.* 2. *The ſons of Keturah.* 5. *Iſaac is made heir.* 8. *Abraham dies.* 12. *The ſons of Iſhmael.* 17. *Iſhmael dies.* 24. *Rebekah brings forth twins.* 33. *Eſau ſells his birth-right to Jacob.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And ſhe bare him Zimram, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſſhurim, and Letuſhim, and Leummim.

4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all theſe *were* the children of Keturah.

5 And Abraham gave all that he had unto Iſaac.

6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent

V. 65. *She took a veil*—In conformity to the general cuſtom in ancient times: or, the nuptial veil, worn by the bride when ſhe was firſt introduced to her huſband; a ceremony ſtill uſed in ſome eaſtern countries.

them

them away from Iſaac his ſon (while he yet lived,) eaſtward, unto the eaſt country.

7 ¶ And theſe *are* the days of the years of Abraham's life which he lived; an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age: an old man, and full *of years*; and was gathered to his people.

9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac; and Iſaac dwelt by the well Lahai-roi.

12 ¶ Now theſe *are* the generations of Iſhmael Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: the firſt-born of Iſhmael, Nebajoth; and Kedar, and Adbeel, and Mibſam,

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah:

V. 8. *And full*—Satiated with the enjoyments and buſineſs of earth. Perhaps the metaphor is taken from an entertainment, where the gueſts, after having fed ſufficiently, riſe from table fully ſatisfied. *Gathered to his people*—His ſoul was gathered to the congregation of the bleſſed: his body was depoſited among ſtrangers in Canaan, and not in Chaldea among his anceſtors, which the ancients were peculiarly fond of.

16 Theſe

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations.

17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

19 ¶ And theſe *are* the generations of Iſaac Abraham's ſon: Abraham begat Iſaac.

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian.

21 And Iſaac intreated the LORD for his wife, becauſe ſhe *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children ſtruggled together within her; and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the LORD.

23 And the LORD ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one*

V. 16. *By their towns*—Villages made of tents pitched together, Jer. xlix. 31. yet they had their *caſtles* of defence too. Numb. xxxi. 10.

V. 18. *And they dwelt*—Iſhmael's ſons: or, *he dwelt*—Iſhmael himſelf.

V. 22. *To enquire of the LORD*—Either ſhe conſulted Melchizedek, or ſome prophet, or ſome urim or teraphim; or, it may be, ſhe addreſſed herſelf to the Shechinah, or divine preſence.

V. 23. *Two nations*—This and the following verſes prove, that the foregoing prophecies relate to bodies of people, rather than to individuals.

people

people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau.

26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them.

27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage;* for I *am* faint: therefore was his name called Edom.

31 And Jacob ſaid, Sell me this day thy birthright.

32 And Eſau ſaid, Behold, I *am* at the point

V. 27. *A plain man*—Or, *perfect*—He was more humane and gentle than his brother: yet he ſeems to have been rather artful than plain.

V. 29. *Sod pottage*—Made of lentiles, ver. 34. a food highly prized by the ancients.

V. 31. *Sell me thy birth-right*—The rights of primogeniture were, 1ſt, Pre-eminence over the reſt of the family. 2dly, A double portion of the paternal inheritance. 3dly, The prieſthood. 4thly, The paternal bleſſing, which contained the promiſe of the Seed in which all nations of the earth were to be bleſſed. Well might Eſau be termed profane for ſelling this. Heb. xii. 16.

V. 32. *At the point to die*—A true picture of a prophane, thoughtleſs ſenſualiſt, who, for a preſent momentary gratification, was willing to give up the moſt important future bleſſings.

to

to die: and what profit ſhall this birth-right do to me?

33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way; thus Eſau deſpiſed *his* birth-right.

CHAP. XXVI.

1. *Iſaac, by God's command, ſojourns in Gerar.* 7. *He denies his wife, and is reproved for it by Abimelech.* 15. *The Philiſtines having ſtopped up the wells that Abraham had digged, Iſaac digs them again.* 20. *The herdmen of Gerar ſtrive with Iſaac's herdmen.* 26—31. *Abimelech makes a covenant with him.* 34. *Eſau takes him wives of the daughters of the Canaanites.*

AND there was a famine in the land, beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar.

2 ¶ And the LORD appeared unto him, and ſaid, Go not down into Egppt: dwell in the land which I ſhall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee, and unto thy ſeed, I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father:

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed;

V. 33. *Swear*— An unjuſtifiable piece of craft in a plain man!

5 Becauſe

5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

6 And Iſaac dwelt in Gerar.

7 And the men of the place aſked *him* of his wife; and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah; becauſe ſhe *was* fair to look upon.

8 And it came to paſs, when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, leſt I die for her.

10 And Abimelech ſaid, What *is* this thou haſt done unto us? One of the people might lightly have lien with thy wife, and thou ſhouldeſt have brought guiltineſs upon us.

11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

12 Then Iſaac ſowed in that land, and received in the ſame year an hundred-fold: and the LORD bleſſed him.

13 And the man waxed great, and went forward, and grew until he became very great:

V. 5. *Becauſe that Abraham obeyed* —Which may intimate, that Abraham's obedience was univerſal.

V. 8. *Sporting*—Uſing ſome more familiar kind of carriage, than became brother and ſiſter.

14 For

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants: and the Philiſtines envied him.

15 For all the wells which his father's ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier than we.

17 And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaac's ſervants digged in the valley, and found there a well of ſpringing-water.

20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water *is* ours: and he called the name of the well Eſek; becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well: and for that they ſtrove not: and he called the name of it Rehoboth; and he

V. 15. *The Philiſtines had ſtopped them*—An act of high inhumanity in thoſe dry countries, where wells were of ſo great conſequence.

V. 19. *Springing-water* — In the Hebrew, *Living*, i. e. ſpring or fountain water, oppoſed to the ciſterns of rain, often uſed by the Arabians.

ſaid, For now the LORD hath made room for us, and we ſhall be fruitful in the land.

23 And he went up from thence to Beer-ſheba.

24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abraham's ſake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Iſaac's ſervants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the LORD was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the LORD.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning,

V. 24. *I am with thee*—Thoſe may remove with comfort, who are ſure of God's preſence with them wherever they go.

and

and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſs the ſame day, that Iſaac's ſervants came and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-ſheba unto this day.

34 ¶ And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Iſaac and to Rebekah.

CHAP. XXVII.

1. *Iſaac ſends his ſon Eſau for veniſon, that he might eat and bleſs him.* 6. *Rebekah's contrivance and advice to intercept the bleſſing.* 28. *Iſaac, being deceived, bleſſes Jacob.* 34 *Eſau ſtrongly intreats his father to bleſs him alſo.* 40. *Iſaac foretells that Eſau ſhall ſerve his brother, but that in time he ſhall break the yoke from off his neck.* 41. *Eſau hates Jacob, and purpoſes to kill him.*

AND it came to paſs that when Iſaac was old, and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: and he ſaid unto him, Behold, here *am* I.

2 And he ſaid, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *ſome* veniſon;

4 And

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the LORD before my death.

8 Now therefore, my ſon, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth:

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man:

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

V. 4. *And bleſs thee before I die*—i. e. With a prophetic bleſſing: he would impart to him the ſolemn Abrahamic benediction. See chap. xxviii. 4.

V. 6. *Behold, I heard, &c.*—If the end was good, the means were bad, and no way juſtifiable.

V. 9. *Two good kids*—Kids were eſteemed excellent food for decayed, weak people.

V. 10. *That he may bleſs thee*—Rebekah in this tranſaction ſeems to have had an eye to the divine oracle, ch. xxv. 23, that *the elder ſhould ſerve the younger*.

13 And

13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

16 And ſhe put the ſkins of the kids of the goats upon his hands, and upon the ſmooth of his neck.

17 And ſhe gave the ſavoury meat, and the bread, which ſhe had prepared, into the hand of her ſon Jacob.

18 And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I; who *art* thou, my ſon?

19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born: I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? and he ſaid, Becauſe the LORD thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau, or not.

22 And Jacob went near unto Iſaac his father,

V. 16. *The ſkins of the kids*—It is remarked, that in the eaſtern countries goat's hair very much reſembles the human.

V. 19. *And Jacob ſaid, I am Eſau*—How flagrant a falſhood! Is this Jacob! 'Tis wonderful he could ſo groſsly impoſe on his father.

and

and he felt him; and ſaid, The voice *is* Jacob's voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſau's hands: ſo he bleſſed him.

24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee: and he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon.

27 And he came near, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the LORD hath bleſſed:

28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine:

29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's ſons bow down to thee: curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 And it came to paſs, as ſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac

V. 27. *He ſmelled the ſmell*—It is thought to have been the cuſtom to ſcent their richer garments with odoriferous flowers, and other perfumes.

V. 28. *The dew of heaven*—In thoſe warm countries, where rain commonly falls but at two ſeaſons of the year, viz. about April and October, called the former and the latter rain, the copious fall of the morning and evening dews in a great meaſure ſupplies its place.

his

his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me.

32 And Iſaac his father ſaid unto him, Who *art* thou? and he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 And Iſaac trembled very exceedingly, and ſaid, Who? where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing. And he ſaid, Haſt thou not reſerved a bleſſing for me?

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee, my ſon?

V. 33. *Shall be bleſſed*—I acquieſce in the divine deſignation: or, he *will be bleſſed*—And I cannot reverſe it. The ſigns of the future *ſhall* and *will*, make a great difference in our language; a difference to which the future tenſe in other languages is a ſtranger.

38 And

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, and wept.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above:

40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

41 ¶ And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, The days of mourning for my father are at hand, then will I ſlay my brother Jacob.

42 ¶ And theſe words of Eſau her elder ſon were told to Rebekah: and ſhe ſent and called Jacob her younger ſon, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth comfort himſelf, *purpoſing* to kill thee.

43 Now therefore, my ſon, obey my voice: and ariſe, flee thou to Laban my brother, to Haran:

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence: why ſhould I be deprived alſo of you both in one day?

V. 40. *Have dominion*—Or, repent, or amend.

46 And

46 And Rebekah ſaid to Iſaac, I am weary of my life, becauſe of the daughters of Heth: if Jacob take a wife of the daughters of Heth, ſuch as theſe *which are* of the daughters of the land, what good ſhall my life do me?

CHAP. XXVIII.

1. *Iſaac charges Jacob to take a wife of the family of Laban his mother's brother.* 5. *Jacob's journey to Padan-aram.* 12. *He ſees, in a dream, a ladder reaching up to heaven, with the angels of God aſcending and deſcending upon it.* 16. *He awakes out of ſleep, and acknowledges God to be in that place.* 20. *He vows, if God will be his protector, he will publicly acknowledge him for his God, and give the tenth to him.*

AND Iſaac called Jacob, and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

2 Ariſe, go to Padan-aram, to the houſe of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bleſs thee, and make thee fruitful, and multiply thee, that thou mayeſt be a multitude of people:

4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt

V. 46. *If Jacob take a wife*—More artifice ſtill: this was not her great fear. How eaſily do thoſe who once uſe guile, ſlip into the uſe of it again! It is true, Jacob's poſterity were not deprived of the bleſſing, by his lying and diſſimulation; yet they brought heavy afflictions upon himſelf, and that for a long term of years.

V. 1. *Iſaac bleſſed him, and charged him*—Thoſe who have the bleſſing, muſt keep the charge annexed to it.

V. 4. *The bleſſing of Abraham*—The inheritance of Canaan, and the deſcent of the Meſſiah, the promiſed Seed. See the bleſſing ratified, ver. 14.

inherit the land wherein thou art a ſtranger, which God gave unto Abraham.

5 And Iſaac ſent away Jacob: and he went to Padan-aram unto Laban, ſon of Bethuel the Syrian, the brother of Rebekah, Jacob's and Eſau's mother.

6 When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father;

9 Then went Eſau unto Iſhmael, and took unto the wives which he had, Mahalath the daughter of Iſhmael, Abraham's ſon, the ſiſter of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold, a ladder ſet up on the earth, and the top of it reached to heaven: and behold the angels of God aſcending and deſcending on it.

13 And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou

thou lieſt, to thee will I give it, and to thy ſeed:

14 And thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

18 ¶ And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt.

20 ¶ And Jacob vowed a vow, ſaying, If God

V. 13. *To thee will I give it*—How majeſtic this declaration, and yet how peculiarly conſolatory and refreſhing!

V. 15. *I am with thee*—A true believer is never alone; he has God always at his right hand. Pſ. xvi. 8.

V. 16. *The LORD is in this place*—By theſe tokens of his gracious preſence. Here God, as it were, keeps his court, attended by his angels.

V. 19. *Beth-el*—The houſe of God. *Luz*—Signifies an almond-tree.

V. 20. *If God*—The Hebrew particle, rendered *if*, is not always conditional; it is often rendered when, or provided, Exod. xx. 25. Numb. xxxvi. 4. It is the ſame in the Greek. See Matt. vi. 22. Luke xi. 34.

will

will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's houſe in peace: then ſhall the LORD be my God;

22 And this ſtone, which I have ſet *for* a pillar, ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

1. *Jacob comes to the well of Haran, and diſcourſes with the ſhepherds there.* 9. *Meets with Rachel, and gets acquainted with her.* 13. *Is kindly entertained by Laban.* 18—23. *Offers to ſerve ſeven years for Rachel, but Laban ſubſtitutes Leah in Rachel's ſtead.* 28. *Rachel is given to Jacob, for whom he ſerves yet other ſeven years.* 32. *Leah bears Reuben, Simeon, Levi, and Judah.*

THEN Jacob went on his journey, and came into the land of the people of the eaſt.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the ſtone from the well's mouth, and watered the ſheep, and put the ſtone again upon the well's mouth in his place.

V. 22. *This ſtone*—In theſe early times men adored God under the open canopy of heaven, and groves or mountains were their temples. *The tenth*—A tenth was uſually given to kings, as well as to God.

V. 1. *The people of the eaſt*—The Babylonians. Meſopotamia was part of the Babyloniſh dominions.

V. 3. *The flocks gathered*—Some critics ſubſtitute ſhepherds inſtead of flocks. Here is a fine picture of the primitive ages, and of that paſtoral life which the ſons and daughters of the greateſt perſonages did not diſdain. See John iv. 6—14.

4 And

4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him*.

6 And he ſaid unto them, *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

7 And he ſaid, Lo, *it is* yet high day, neither *is* it time that the cattle ſhould be gathered together: water ye the ſheep, and go *and* feed *them*.

8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the well's mouth; then we water the ſheep.

9 And while he yet ſpake with them, Rachel came with her father's ſheep: for ſhe kept them.

10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mother's brother, and the ſheep of Laban his mother's brother; that Jacob went near, and rolled the ſtone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel, that he *was* her father's brother, and that he *was* Rebekah's ſon: and ſhe ran and told her father.

13 ¶ And it came to paſs, when Laban heard the tidings of Jacob his ſiſter's ſon, that he ran to meet him, and embraced him, and kiſſed

V. 4. *My brethren*—Jacob, himſelf a ſhepherd, addreſſes his brethren of the ſame occupation with much courteſy.

V. 6. *Rachel*—Signifies a ſheep. It was common with the ancients to take their names from the animals they tended.

V. 7. *Gathered together*—i. e. To fold them.

V. 12. *Father's brother*—Kinſman, viz. his ſiſter's ſon.

him,

him, and brought him to his houſe. And he told Laban all theſe things.

14 And Laban ſaid unto him, Surely thou *art* my bone and my fleſh. And he abode with him the ſpace of a month.

15 And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel:

17 Leah *was* tender-eyed; but Rachel was beautiful and well-favoured.

18 ¶ And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.

19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel; and they ſeemed unto him *but* a few days, for the love he had to her.

21 And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 ¶ And it came to paſs in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

V. 18. *Serve thee ſeven years*—By way of dowry.

V. 21. *My days are fulfilled*—The ſeven years ſervice agreed upon.

V. 23. *Brought Leah to him*—She being veiled, as ch. xxiv. 65, and in the dark, he could not diſcern the fraud.

24 And

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to paſs, that in the morning, behold, it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? wherefore then haſt thou beguiled me?

26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſt-born.

27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 ¶ And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 And when the LORD ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Surely the LORD hath looked upon my affliction; now therefore my huſband will love me.

33 And ſhe conceived again, and bare a ſon,

V. 25. *Beguiled me*—As he beguiled Eſau of the bleſſing, ch. xxvii. 35, ſo here he was ſerved himſelf.

V. 27. *Fulfil her week*—Keep thy week of feaſting for thy marriage with Leah, and ſo confirm the marriage with her, and then we will give thee the other.

V. 31. *Was hated*—Leſs loved.

V. 32. *Reuben*—i. e. See a ſon.

and

and ſaid, Becauſe the LORD hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon.

34 And ſhe conceived again, and bare a ſon, and ſaid, Now this time will my huſband be joined unto me, becauſe I have born him three ſons: therefore was his name called Levi.

35 And ſhe conceived again, and bare a ſon, and ſhe ſaid, Now will I praiſe the LORD: therefore ſhe called his name Judah; and left bearing.

CHAP. XXX.

1. *Rachel, being barren, envies her ſiſter.* 4. *She gives to Jacob Bilhah her handmaid to wife, who brings forth Dan and Naphtali.* 9. *Leah follows her ſiſter's example, and gives her maid Zilpah to wife to Jacob; who bears him Gad and Aſher.* 17. *Leah conceives again, and brings forth Iſſachar, Zebulun, and Dinah.* 22. *God remembers Rachel, and ſhe conceives and bears Joſeph.* 25. *Jacob deſires to depart from Laban, who again agrees with, and retains him.*

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die.

2 And Jacob's anger was kindled againſt Rachel: and he ſaid, *Am* I in God's ſtead, who hath withheld from thee the fruit of the womb?

3 And ſhe ſaid, Behold my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her:

V. 33. *Simeon*—i. e. Hearing.
V. 34. *Levi*—i. e. Joined.
V. 35. *Judah*—i. e. Praiſe.——
And left bearing—For a time, ch. xxx. 17.
V. 3. *Upon*—Or for my knees.

5 And

5 And Bilhah conceived, and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachel ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name Naphtali.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a ſon.

11 And Leah ſaid, A troop cometh: and ſhe called his name Gad.

12 And Zilpah Leah's maid bare Jacob a ſecond ſon.

13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher.

14 And Reuben went in the days of wheat-harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſon's mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldeſt thou take away my ſon's mandrakes alſo? And

V. 6. *Dan*—i. e. Judging.
V. 8. *Naphtali*—i. e. My wreſtlings.
V. 11. *Gad*—i. e. A troop or company.
V. 13. *Aſher*—i. e. Happy.

O Rachel

Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſon's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me; for ſurely I have hired thee with my ſon's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and ſhe conceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me my hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name Zebulun.

21 And afterwards ſhe bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And ſhe conceived, and bare a ſon; and ſaid, God hath taken away my reproach:

24 And ſhe called his name Joſeph; and ſaid, The LORD ſhall add to me another ſon.

25 And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send

V. 15. *Mandrakes* — Either ſome fruits or flowers that had a pleaſant ſmell, Cant. vii. 13. but it is uncertain which, as the critics are not agreed about them.

V. 18. *Iſſachar*—i. e. An hire; or, an hireling.

V. 20. *Zebulun*—i. e. Dwelling.

V. 21. *Dinah*—i. e. Judgment.

V. 24. *Joſeph*—i. e. Adding.

me

me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 ¶ And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it.*

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattle was with me.

30 For *it was* little which thou hadſt before I *came,* and it is *now* increaſed unto a multitude; and the LORD hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep: and the ſpotted and ſpeckled among the goats: and *of ſuch* ſhall be my hire.

33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the

the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown amongſt the ſheep, and gave *them* into the hands of his ſons.

36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-ſtraked, ſpeckled, *and* ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Laban's cattle.

41 And it came to paſs whenſoever the ſtronger cattle did conceive, that Jacob laid the rods be-

V. 39. *The flocks conceived before the rods*—That by the ſtrength of imagination they might bring forth young ones parti-coloured.

fore

fore the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: ſo the feebler were Laban's, and the ſtronger Jacob's.

43 And the man increaſed exceedingly, and had much cattle, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

3. *Jacob is commanded to return home.* 17. *He ſecretly departeth.* 19. *Rachel ſtealeth her father's images.* 22—25. *Laban purſues him, and overtakes him at Gilead.* 26. *Hot words paſs between them.* 35. *Laban ſearches for his gods, and is diſappointed.* 36. *Jacob chides with, and upbraids him.* 43. *They make a covenant, and depart.*

AND he heard the words of Laban's ſons, ſaying, Jacob hath taken away all that *was* our father's; and of *that* which was our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before.

3 And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred: and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your father's

V. 1. *Words of Laban's ſons*—Three things concurred to determine Jacob to leave Laban. The firſt, the envy and jealouſy of Laban's ſons. The ſecond, the chagrin and ill-behaviour of Laban himſelf, ver. 2. And the third, the direction of God, ver. 3. *All this glory*—All theſe riches. ch. xlv. 13. Iſa. lxvi. 12. Matt. iv. 8.

V. 3. *Of thy fathers*—Canaan.

countenance,

countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattle ring-ſtraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to paſs at the time that the cattle conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the rams which leaped upon the cattle *were* ring-ſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattle *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our father's houſe?

V. 11. *The Angel*—The ſame with the God of Beth-el, ſee ver. 13. He that appeared there to Jacob, chap. xxviii. 13.

15 Are

15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* our's and our children's: now then whatſoever God hath ſaid unto thee, do.

17 Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram: for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that were her father's.

20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had: and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed

V. 19. *The images*—Literally it is, the teraphim. They were a kind of penates, or houſhold-gods, to which they directed their worſhip, as ſymbols of the Divinity, and which they conſulted as oracles. Some perſons will have them to have been images of their anceſtors, or pillars inſcribed with the names of the founders of the family.

V. 20. *Stole away unawares*—Or, ſtole the heart of Laban, i. e. ſecreted from Laban the knowledge of his deſign.

that

that thou ſpeak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and ſteal away from me; and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy father's houſe: *yet* wherefore haſt thou ſtolen my gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern

V. 24. *Good or bad* — Attempt thou not either to threaten or perſuade him to return back again with thee.

thou

thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and ſat upon them: and Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee: for the cuſtom of women *is* upon me. And he ſearched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin, that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 Theſe twenty years *have* I *been* with thee; thy ewes and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee: I bare the loſs of it; of my hand

V. 36. *Jacob anſwered*—How exquiſite is this apology of Jacob to Laban; how deſcriptive of the painful and careful life of a ſhepherd, Luke ii. 8, and how exceedingly affecting muſt it have been to hear truths ſo ardently and pathetically delivered as theſe were!

didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters; and ſix years for thy cattle: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty. God hath ſeen mine affliction, and the labour of my hands, and rebuked *thee* yeſternight.

43 And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have born?

44 ¶ Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed.

V. 42. *The fear of Iſaac*—The God whom he reverenced. Iſa. viii. 13. Pſ. lxxvi. 11.

V. 47. *Jegar-ſahadutha*—A Syrian name, ſignifying the heap of witneſs.

48 And

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed,

49 And Mizpah; for he ſaid, The LORD watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee:

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons, and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

V. 48. *Galeed*—An Hebrew name, importing the ſame as *Jegar-ſahadutha*. See the preceding note. *Mizpah*—A beacon or watch-tower.

CHAP.

CHAP. XXXII.

1. *The angels of God meet Jacob.* 3. *He ſends meſſengers to Eſau, with preſents, to ſoften him.* 6. *Eſau cometh to meet Jacob, with four hundred men.* 7. *Jacob, in great diſtreſs and fear, calls upon the God of his fathers.* 24. *He wreſtles with God all night, and is thence named Iſrael.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim.

3 ¶ And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now:

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants; and I have ſent to tell my lord, that I may find grace in thy ſight.

6 And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

V. 1. *Met him*—In a viſible appearance. Whether in a viſion by day, or in a dream by night, cannot be aſcertained.

V. 2. *Mahanaim*—Hoſts, or camps, a military name.

8 And

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company, which is left, ſhall eſcape.

9 And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaid unto me, Return unto thy country, and to thy kindred, and I will deal well with thee;

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant: for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

13 ¶ And he lodged there that ſame night: and took of that which came to his hand, a preſent for Eſau his brother:

14 Two hundred ſhe-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch-camels with their colts, forty kine and ten bulls, twenty ſhe-aſſes and ten foals.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

V. 13. *Came to his hand* — i. e. Which was in his power, 1 Sam. xxv. 8. Prov. xvii. 8. The preſent was ſelected with great care, and was of the choiceſt kind: milch-camels in particular were a very exquiſite preſent, as their milk was held in high eſtimation.

17 And

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou; and whither goeſt thou; and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacob's; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall ye ſpeak unto Eſau, when ye find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us. For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a man with him until the breaking of the day.

25 And when he ſaw that he prevailed not

V. 24. *There wreſtled a man with him* — From Hoſea, ch. xii. 5, we learn, that this perſon was the ſame who appeared to him at Beth-el, and whom the prophet calls The LORD of hoſts, the LORD is his memorial. Jacob calls the place where this tranſaction happened, *Peniel*, i. e. the face of God; and ſays, I have ſeen God face to face, ver. 30. Information by action, ſays a celebrated writer, was at this time a very familiar mode of inſtruction, and the deficiencies of language were ſupplied by the ſignificant ſigns and geſtures they made uſe of.

againſt

againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: and he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? and he ſaid, Jacob.

28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: and he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? and he bleſſed him there.

30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved.

31 ¶ And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh in the ſinew that ſhrank.

V. 26. *That he prevailed not againſt him*—Not aiming to overcome, but to inſtruct and encourage Jacob.

V. 28. *No more Jacob*—Or, not only Jacob, but Iſrael; or Iſrael rather than Jacob, i. e. a man prevailing with God, rather than a ſupplanter. *For as a prince*—Or, thou haſt acted prince-like with God, and thou ſhalt alſo prevail over men.

V. 29. *Tell me thy name*—He did tell him on his death-bed. He was then taught to call the angel Shiloh.

CHAP.

CHAP. XXXIII.

1. *Jacob ſees Eſau coming, and divides his wives and children into three bands.* 4. *The friendly meeting of Eſau and Jacob.* 9. *Eſau at firſt refuſes, but being much urged, accepts his brother's preſent.* 17. *Eſau returns to Seir.* 16. *Jacob goes to Succoth, and purchaſes a field of the ſons of Hamor.*

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And he lifted up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? and he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the hand-maidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near, and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this

this drove which I met? and he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thyſelf.

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men ſhould over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattle that goeth before me, and the children, be able to endure; until I come unto my lord unto Seir.

15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: and he ſaid, What needeth it? let me find grace in the ſight of my lord.

V. 10. *I have ſeen thy face, as though I had ſeen the face of God*—i. e. I have ſeen thee reconciled to me, as I deſire to ſee God reconciled.

V. 12. *I will go before thee*—Eſau offers to be Jacob's guide and companion, in token of his ſincere reconciliation.

16 So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Iſrael.

CHAP. XXXIV.

1. *Dinah is raviſhed by Shechem, who ſueth to marry her.* 15. *The ſons of Jacob conſent, on condition that the Shechemites be circumciſed.* 19—24. *They accept the condition.* 25. *While they are ſore, Simeon and Levi come armed upon the city, and ſlay all the males.*

AND Dinah the daughter of Leah, which ſhe bare unto Jacob, went out to ſee the daughters of the land.

2 And when Shechem the ſon of Hamor the Hivite, prince of the country, ſaw her, he took her, and lay with her, and defiled her.

V. 17. *Succoth*—i. e. Booths; from the booths or tents which Jacob pitched there.

V. 18. *Came to Shalem, &c.*—Rather, he came ſafe, or in peace, to the city of Shechem.

V. 20. *He erected there an altar*—The firſt altar that Abraham built, was erected there, who dedicated it to Jehovah appearing to him; Jacob dedicated his to God, the God of Iſrael, (which was the new name that God had given him) that the worſhip of the true God might be eſtabliſhed.

3 And

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: Now his ſons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, becauſe he had wrought folly in Iſrael, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us: *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade ye therein, and get ye poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

12 Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

13 And the ſons of Jacob anſwered Shechem

V. 13. *The ſons of Jacob*—Simeon and Levi, the uterine brothers of Dinah.

and

and Hamor his father deceitfully, and ſaid, becauſe he had defiled Dinah their ſiſter:

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that *were* a reproach unto us.

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circumciſed;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamor's ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacob's daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every

V. 14. *Uncircumciſed*—Religion is too often made uſe of as a cloak for the vileſt practices; as 2 Sam. xv. 7. 1 Kings xxi. 9, 10.

V. 18. *Pleaſed Hamor*—For the love he had to his ſon.

male

male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattle, and their ſubſtance, and every beaſt of theirs *be* ours? only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinah's brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechem's houſe, and went out.

27 ¶ The ſons of Jacob came upon the ſlain, and ſpoiled the city; becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites and the Perizzites: and I *being* few in number,

V. 23. *Be ours*—By commerce or marriage.

V. 25. *Simeon and Levi*—Probably their ſervants aſſiſted them. *Slew all the males*—How deteſtably cruel and perfidious was this! And are theſe the ſons of Iſrael! Curſed be their anger; for it was fierce, ch. xlix. 7.

they

they ſhall gather themſelves together againſt me, and ſlay me; and I ſhall be deſtroyed, I and my houſe.

31 And they ſaid, Should he deal with our ſiſter as with an harlot?

CHAP. XXXV.

1. *God commands Jacob to go to Beth-el.* 2. *In obedience to that command, he purges his houſe of idols, and prepares for his journey.* 6. *He builds an altar at Beth-el to the honour of God that appeared to him, and in performance of his vow.* 19. *Rachel dies in child-birth of Benjamin.* 22. *Reuben lieth with Bilhah.* 23. *The ſons of Jacob are enumerated.* 29. *The death of Iſaac.*

AND God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddeſt from the face of Eſau thy brother.

2 ¶ Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be clean, and change your garments:

3 And let us ariſe, and go up to Beth-el: and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hands, and *all their* ear-rings which *were* in their ears: and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God

V. 2. *Be clean*—By waſhing yourſelves with water. Exod. xix. 10, 14. See Heb. x. 22.

V. 4. *Their ear-rings*—The word ſignifies jewels in general. Theſe, if they belonged to the women, had been dedicated to ſuperſtitious and idolatrous purpoſes.

was

was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el: he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el; becauſe there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurſe died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

9 And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name: and he called his name Iſrael.

11 And God ſaid unto him, I *am* God Almighty; be fruitful and multiply: a nation, and a company of nations ſhall be of thee, and kings ſhall come out of thy loins:

12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob ſet up a pillar in the place

V. 7. *And built an altar*—And probably offered the tenth of his cattle, according to his vow, ch. xxviii. 22. *El-beth-el*—i. e. The God of Beth-el. The Seventy and the Vulgate ſay ſimply *Bethel*.

V. 8. *Allon-bachuth*—The oak of weeping.

V. 9. *God appeared*—The ſeventh time.

V. 13. *Went up from him*—In ſome viſible diſplay of glory, which had probably hovered over him while God talked with him.

where

where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs, when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs, as her ſoul was in departing, (for ſhe died) that ſhe called his name Ben-oni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Iſrael journeyed, and ſpread his tent beyond the tower of Edar.

22 And it came to paſs, when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve:

23 The ſons of Leah; Reuben Jacob's firſtborn, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun:

24 The ſons of Rachel; Joſeph, and Benjamin:

V. 18. *She died*—Rachel had paſſionately ſaid, *Give me children, or elſe I die*, and now ſhe dies in childbirth. *Ben-oni*—The ſon of my ſorrow. But Jacob called him Benjamin, the ſon of my right hand; the ſupport of my age, like the ſtaff in my right hand: or, as dear to me as my right hand. The Jewiſh writers ſay, The death of Deborah and Rachel was to expiate the murder of the Shechemites, ch. xxxiv. 25.

V. 21. *The tower of Edar*—i. e. Of the flock.

V. 22. *And Iſrael heard it*—He heard it with grief and indignation.

25 And

25 And the ſons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the ſons of Zilpah, Leah's handmaid; Gad, and Aſher: theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah, (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 ¶ And the days of Iſaac were an hundred and fourſcore years.

29 And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

CHAP. XXXVI.

1. *Eſau's wives.* 6. *His departure from Canaan to mount Seir.* 9. *His poſterity enumerated.*

NOW theſe *are* the generations of Eſau; who *is* Edom.

2 ¶ Eſau took his wives of the daughters of Canaan; Adah, the daughter of Elon the Hittite; and Aholibamah, the daughter of Anah the daughter of Zibeon the Hivite:

3 And Baſhemath Iſhmael's daughter, ſiſter of Nebajoth.

4 And Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel;

V. 27. *Came to Iſaac*—Came to dwell with him, and comfort him in his old age.

V. 29. *And Iſaac died*—This is mentioned here by way of anticipation, for he lived ſeveral years after Joſeph was ſold by his brethren into Egypt.

V. 2. It appears, that theſe wives of Eſau went under ſeveral names, as ſeems to have been a common cuſtom in thoſe days. *The daughter of Zibeon*—Should be read, *the ſon*, ſee ver. 24, if the ſame name does not belong to two different perſons of different ſexes.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 ¶ And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers could not bear them, becauſe of their cattle.

8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 ¶ And theſe *are* the generations of Eſau the father of the Edomites in mount Seir:

10 Theſe *are* the names of Eſau's ſons; Eliphaz the ſon of Adah the wife of Eſau Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

14 And theſe were the ſons of Aholibamah,

V. 6. *Into the country*—i. e. Out of the land of Canaan, ſee ver. 8.

V. 8. Some MSS. omit Eſau here, and read, *in mount Seir, that is Edom.*

V. 10. *Theſe are the names*—Obſerve here, that only the names of Eſau's ſons and grandſons are recorded: not their hiſtory, for it is the church that Moſes preſerved the records of.

the

the daughter of Anah, the daughter of Zibeon, Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz, the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz.

16 Duke Korah, duke Gatam, *and* duke Amalek; theſe *are* the dukes *that came* of Eliphaz in the land of Edom; theſe *were* the ſons of Adah.

17 And theſe *are* the ſons of Reuel Eſau's ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; theſe *are* the dukes *that came* of Reuel in the land of Edom; theſe *are* the ſons of Baſhemath Eſau's wife.

18 And theſe *are* the ſons of Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah, the daughter of Anah Eſau's wife.

19 Theſe *are* the ſons of Eſau, (who *is* Edom;) and theſe *are* their dukes.

20 Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were, Hori, and Heman: and Lotan's ſiſter *was* Timna.

23 And the children of Shobal *were* theſe;

V. 15. *Dukes*—Leaders, or præfects, heads of their reſpective clans or families, ch. xxvii. 40. The word likewiſe ſignifies a thouſand; hence ſome writers have ſuppoſed, that a thouſand was the number of men of which each government or ſtate conſiſted.

Alvan,

Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon, and Aholibamah, the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 And theſe *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela, the ſon of Beor, reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of

V. 24. *The mules* — Or emims, mentioned Deuter. ii. 11. i. e. the giants. Some perſons tranſlate the word *hot-baths*.

V. 31. *The kings*—It was the cuſtom of thoſe times to call any one king of a people, who had any way the ſuperiority over them.

Bedad,

Bedad, (who ſmote Midian in the field of Moab,) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibama, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdial, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion: he *is* Eſau the father of the Edomites.

V. 43. *According to their habitations in the land of their poſſeſſion*—Mount Seir is called the land of their poſſeſſion. While the Iſraelites dwelt in the houſe of bondage, and their Canaan was only the land of promiſe, the Edomites dwelt in their own habitations, and Seir was in their poſſeſſion. The children of this world have their all in hand, and nothing in hope, while the children of God have often their all in hope, and next to nothing in hand. But, all things conſidered, it is better to have Canaan in promiſe, than mount Seir in poſſeſſion.

CHAP.

CHAP. XXXVII.

1. *Here begins the hiſtory of Joſeph.* 6. *He relates his dreams to his brethren.* 11. *They envy him, and conſpire his death.* 23. *They ſtrip him, and caſt him into a pit.* 28. *They ſell him to the Iſhmaelites.* 34. *Jacob, ſuppoſing him ſlain, laments him with the deepeſt grief.* 36. *The Iſhmaelites carry Joſeph into Egypt, and ſell him to Potiphar.*

AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan.

2 ¶ Theſe *are* the generations of Jacob. Joſeph *being* ſeventeen years old, was feeding the flock with his brethren; and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his father's wives; and Joſeph brought unto his father their evil report.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age: and he made him a coat of *many* colours.

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

V. 2. *The ſons of Bilhah*—Thoſe of Leah ſeem not to have been there.

V. 3. *Of many colours*—Made of a ſtuff of different colours, which was formerly worn by perſons of the firſt diſtinction only.

V. 5. *They hated him the more*—There were three great ſources of this hatred. The firſt, Joſeph's ſuperior virtue; the ſecond, his father's partial love to him; and the third, his dreams.

7 For

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren: and ſaid, Behold, I have dreamed a dream more; and behold, the ſun and the moon and the eleven ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? ſhall I and thy mother and thy brethren indeed come to bow down ourſelves to thee to the earth?

11 And his brethren envied him: but his father obſerved the ſaying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? come, and I will ſend thee unto them. And he ſaid unto him, Here *am* I.

14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

V. 10. *And to his brethren*—Or, as well as to his brethren.

15 And

15 And a certain man found him, and behold, *he was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 ¶ And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him to ſlay him.

19 And they ſaid one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit, and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands: and ſaid, Let us not kill him.

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, *his* coat of *many* colours, that *was* on him;

24 And they took him and caſt him into a pit: and the pit *was* empty; *there was* no water in it.

25 And

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmaelites came from Gilead, with their camels bearing ſpicery and balm, and myrrhe, going to carry *it* down to Egypt.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood?

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him; for he *is* our brother, *and* our fleſh: and his brethren were content.

28 Then there paſſed by Midianites, merchant-men: and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmaelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

29 And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſeph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſon's coat or no.

V. 28. *Twenty pieces of ſilver*—Probably ſhekels; about two pounds ſeven ſhillings, Engliſh.

V. 29. *Reuben returned to the pit*—Probably he had gone to overlook a ſeparate flock.

33 And he knew it, and ſaid, *It is* my ſon's coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many days.

35 And all his ſons and all his daughters roſe up to comfort him: but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon, mourning: thus his father wept for him.

36 ¶ And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

CHAP. XXXVIII.

1. *Here is Judah's marriage and iſſue, and the untimely death of his two eldeſt ſons.* 12. *His inceſt with his daughter-in-law Tamar.* 24. *His confuſion when it was diſcovered.* 27. *The birth of Pharez and Zarah.*

AND it came to paſs at that time that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

2 And Judah ſaw there a daughter of a certain Canaanite, whoſe name *was* Shuah; and he took her, and went in unto her.

3 And ſhe conceived, and bare a ſon; and he called his name Er.

V. 36. *An officer*—Or, eunuch; a lord chamberlain, or lord of the bedchamber. Potiphar had a wife, ch. xxxix. 1, 7.

V. 1. *At that time* — The words *then, in thoſe days, at that time*, often refer, in the ſcriptures, to a conſiderable ſpace of time, Deut. x. 8. 2 Kings xx. 1. Matt. iii. 13. ch. xxv. 1.

4 And

4 And ſhe conceived again, and bare a ſon; and ſhe called his name Onan.

5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah: and he was at Chezib when ſhe bare him.

6 ¶ And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

7 And Er, Judah's firſt-born, was wicked in the ſight of the LORD; and the LORD ſlew him.

8 ¶ And Judah ſaid unto Onan, Go in unto thy brother's wife, and marry her, and raiſe up ſeed to thy brother.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſs, when he went in unto his brother's wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did diſpleaſed the LORD: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter-in-law, Remain a widow at thy father's houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did*:) and Tamar went and dwelt in her father's houſe.

12 ¶ And in proceſs of time the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold thy

V. 9. *Leſt he ſhould give ſeed*—So he ſinned, rather than help to raiſe up his brother's houſe. Acts of ſelf-pollution were always held peculiarly criminal, even by Heathen moraliſts. The Hebrew doctors always looked upon them as a degree of murder.

thy father-in-law goeth up to Timnath to ſhear his ſheep.

14 And ſhe put her widow's garments off from her, and covered her with a vail, and wrapped herſelf, and ſat in an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

15 When Judah ſaw her, he thought her *to be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee; (for he knew not that ſhe *was* his daughter-in-law:) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it?*

18 And he ſaid, What pledge ſhall I give thee? and ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand; and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he aſked the men of that place, ſay-

V. 18. *Thy ſignet*—The ring wherewith he ſealed. *And thy bracelets*—Wreaths for the arm or neck, or twiſted collars.

ing,

ing, Where *is* the harlot that *was* openly by the way-ſide? and they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we be aſhamed: behold, I ſent this kid, and thou haſt not found her.

24 And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter-in-law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt.

25 When ſhe *was* brought forth, ſhe ſent to *her* father-in-law, ſaying, By the man whoſe theſe *are*, *am* I with child; and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, She hath been more righteous than I; becauſe that I gave her not to Shelah my ſon: and he knew her again no more.

27 And it came to paſs in the time of her travail, that behold, twins *were* in her womb.

28 And it came to paſs, when ſhe travailed, that *the one* put out *his* hand: and the midwife

V. 21. *Harlot*—The word here uſed, ſignifies ſacred. Men and women proſtitutes were ſacred to the idol Venus; and they practiſed their abominable impurities as acts of religion. 1 Kings xiv. 24. ch. xv. 12. 2 Kings xxiii. 7. Hoſ. iv. 14.

V. 24. *Bring her forth, and let her be burnt*—How vaſtly ſevere againſt his own crime! And how confounded muſt he have been at his own conviction!

took

took and bound upon his hand a ſcarlet thread, ſaying, This came out firſt.

29 And it came to paſs, as he drew back his hand, that behold, his brother came out: and ſhe ſaid, How haſt thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that *had* the ſcarlet thread upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1. *Joſeph is made overſeer of Potiphar's houſe.* 7. *He is ſollicited by his miſtreſs to lie with her, and refuſes.* 14. *She accuſes him to the ſervants, and afterwards to her huſband.* 20. *He is caſt into priſon.* 21. *God is with him, and gives him favour in the ſight of the jailor.*

AND Joſeph was brought down to Egypt: and Potiphar an officer of Pharoah's, captain of the guard, an Egyptian, bought him of the hand of the Iſhmaelites, which had brought him down thither.

2 And the LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him: and he made him overſeer over

V. 29. *Upon thee*—Or, wherefore haſt thou made this breach againſt us? *Pharez*—i. e. A breach. Both Pharez and Zarah are mentioned in the genealogy of our Saviour, Matt. i. 3. to perpetuate the hiſtory, as an inſtance of the humiliation of our Lord Jeſus.

his

his houſe, and all *that* he had he put into his hand.

5 And it came to paſs from the time *that* he had made him overſeer in his houſe, and over all that he had, that the LORD bleſſed the Egyptian's houſe for Joſeph's ſake: and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field.

6 And he left all that he had in Joſeph's hand: and he knew not ought he had, ſave the bread which he did eat. And Joſeph was *a* goodly *perſon*, and well-favoured.

7 ¶ And it came to paſs after theſe things, that his maſter's wife caſt her eyes upon Joſeph; and ſhe ſaid, Lie with me.

8 But he refuſed, and ſaid unto his maſter's wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe than I; neither hath he kept back any thing from me, but thee, becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt God?

10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

V. 10. *To be with her*—Thoſe who would be kept from harm, muſt keep themſelves out of harm's way.

V. 11. *This time*—A certain day.

12 And

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 ¶ And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant, which thou haſt brought unto us, came in unto me to mock me:

18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 ¶ And Joſeph's maſter took him, and put him into the priſon, a place where the king's

V. 12. *Lie with me*—How impudent are lewd women! they ſtick at nothing to gratify their inordinate deſires. The Egyptian women are ſaid to have been notorious for their laſcivious diſpoſition.

V. 14. *To mock us*—Egyptians; or, ſhe and her huſband.

V. 20. *The priſon*—For ſtate-priſoners. Here his feet were hurt with fetters, the iron entered into his ſoul, Pſal. cv. 18.

priſoners

priſoners *were* bound: and he was there in the priſon.

21 But the LORD was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

22 And the keeper of the priſon committed to Joſeph's hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD *was* with him; and *that* which he did, the LORD made *it* to proſper.

CHAP. XL.

1. *The chief butler and chief baker of Pharaoh are impriſoned.* 9. *They relate their dreams to Joſeph.* 12—18. *He interprets them.* 21. *Pharaoh reſtores the chief butler to his former poſt, and hangs the chief baker, as Joſeph had foretold.*

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound.

4 ¶ And the captain of the guard charged

V. 22. *The keeper* — The under-keeper.

V. 1. *Butler and baker* — Cup-bearer and maſter of the houſhold to the king; ſee Neh. i. 11. High places are ſlippery places; nothing is more uncertain than the favour of princes.

Joſeph with them, and he ſerved them: and they continued a ſeaſon in ward.

5 ¶ And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream: the butler and the baker of the king of Egypt, which *were* bound in the priſon.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold, they *were* ſad.

7 And he aſked Pharaoh's officers that *were* with him in the ward of his lord's houſe, ſaying, Wherefore look ye *ſo* ſadly to day?

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand, and I took the grapes, and preſſed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joſeph ſaid unto him, This *is* the interpretation of it: the three branches *are* three days:

V. 6. *They were ſad*—Becauſe of their dreams.

V. 8. *Do not interpretations, &c.*—The explanation of dreams belongs to God, not to a diviner. He reveals them to whom he pleaſes.

13 Yet

13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaoh's cup into his hand, after the former manner when thou waſt his butler.

14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and behold, *I had* three white baſkets on my head:

17 And in the uppermoſt baſket *there was* of all manner of bake-meats, for Pharaoh; and the birds did eat them out of the baſkets upon my head.

18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: the three baſkets *are* three days:

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree: and the birds ſhall eat thy fleſh from off thee.

20 And it came to paſs the third day, *which was* Pharaoh's birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head

V. 13. *Lift up thine head*—Shew thee honour and reſpect.

of

of the chief butler and of the chief baker among his ſervants.

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

1. *Pharaoh has two dreams that greatly trouble him.* 25. *Joſeph interprets them, and adviſes him concerning the ſeven years of plenty.* 40. *Pharaoh conſtitutes Joſeph governor of Egypt, and gives him the daughter of Potipherah to wife, by whom he has two ſons.* 53. *The ſeven years of plenty paſs, and the famine begins.*

AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the ſecond time:

V. 23. *Yet did not*—Ingratitude is no uncommon thing with courtiers as well as other men.

V. 1. *Two years*—After the event before recorded. *The river*—TheNile, to which Egypt owed all its fertility.

and

and behold, ſeven ears of corn came up upon one ſtalk, rank and good.

6 And behold, ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them.

7 And the ſeven thin ears devoured the ſeven rank and full ears. And Pharaoh awoke, and behold *it was* a dream.

8 And it came to paſs in the morning that his ſpirit was troubled: and he ſent and called for all the magicians of Egypt, and all the wiſe men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day:

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guard's houſe, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream:

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

V. 8. *Magicians*—A kind of conjurors, that pretended to ſupernatural performances by the means of taliſmans. *Wiſe men*—Philoſophers, or lovers of wiſdom.

V. 9. *My faults*—Happy will thoſe be, who acknowledge and amend their faults; as acknowledgment without amendment will ſtand them in little ſtead.

14 Then

14 Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river:

18 And behold, there came up out of the river ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow:

19 And behold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs.

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good:

23 And behold, ſeven ears, withered, thin,

V. 21. *And when they had eaten them*—What a true picture of famine is here! It daily devours, yet is ſtill the ſame.

and

and blaſted with the eaſt-wind, ſprung up after them:

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years; the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: What God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty throughout all the land of Egypt:

30 And there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land:

31 And the plenty ſhall not be known in the land, by reaſon of that famine following; for it *ſhall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God, and God will ſhortly bring it to paſs.

33 ¶ Now therefore let Pharaoh look out a man

man diſcreet and wiſe, and ſet him over the land of Egypt:

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt, in the ſeven plenteous years:

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities:

36 And that food ſhall be for ſtore to the land againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 ¶ And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is?*

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art:*

40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

V. 34. *Officers* — Literally it is, overſeers; from whence comes our Engliſh word *biſhop*. The word ſignifies a charge for any buſineſs, civil, military, or eccleſiaſtic: as the biſhops or overſeers of the army, Numbers xxxi. 14. 2 Kings xi. 15. The biſhops of them that did the work, 2 Chron. xxxiv. 12, 17. The biſhops over the prieſts and Levites, Numb. iv. 16. and biſhops in the Chriſtian church, 1 Tim. iii. 1, 2. *Take up the fifth part of the land*—i. e. Of the revenue of the fruits of the earth, or the corn.

V. 35. *All the food*—i. e. All the fifth part, appropriated to the king.

V. 40. *Be ruled*—Or, kiſs, as a token of their ſubmiſſion and obedience.

42 And

42 And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck:

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſeph's name Zaphnath-paaneah: and he gave him to wife Aſenath the daughter of Poti-pherah prieſt of On; and Joſeph went out over *all* the land of Egypt.

46 And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt: and Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering; for *it was* without number.

V. 42. *His ring*—To ſeal things in his name. Rings were worn by princes, as badges of their dignity.

V. 43. *Bow the knee*—The word ſignifies alſo to bleſs.

V. 45. *Zaphnath-paaneah* — The revealer of ſecrets. It was uſual to give names to perſons on their exaltation. *Prieſt*, or *prince of On*—The Hebrew word ſignifies both. See ch. xiv. 18. and 1 Chron. xviii. 17. See alſo 2 Sam. viii. 18.

50 ¶ And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Poti-pherah prieſt of On, bare unto him.

51 And Joſeph called the name of the firſt-born Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my father's houſe.

52 And the name of the ſecond called he Ephraim: for God hath cauſed me to be fruitful in the land of my affliction.

53 And the ſeven years of plenteouſneſs that was in the land of Egypt were ended.

54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: and Pharaoh ſaid unto all the Egyptians, Go unto Joſeph; what he ſaith to you, do.

56 And the famine was over all the face of the earth: and Joſeph opened all the ſtore-houſes, and ſold unto the Egyptians; and the famine waxed ſore in the land of Egypt.

57 And all countries came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

V. 50. *Two ſons*—In the names he gave them, he owned the Divine Providence giving this happy turn to his affairs.

V. 51. *Manaſſeh*—i. e. Forgetfulneſs.

V. 52. *Ephraim*—i. e. Fruitfulneſs.

V. 54. *The ſeven years dearth began to come*—Not only in Egypt, but in other lands. *In all lands*—i. e. In all the neighbouring countries.

CHAP.

CHAP. XLII.

1. *Jacob ſends his ſons into Egypt to buy corn.* 6. *They bow down themſelves before Joſeph, who anſwers them roughly.* 15. *He commands them to bring down Benjamin with them.* 17. *He puts them all in ward three days, then releaſes them; but afterwards binds Simeon before their eyes.* 29. *They return to their father, and acquaint him with their reception.* 38. *He refuſes to let Benjamin go with them.*

NOW when Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why do ye look one upon another?

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get ye down thither, and buy for us from thence; that we may live, and not die.

3 And Joſeph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſeph's brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befal him.

5 And the ſons of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 ¶ And Joſeph *was* the governor over the land, *and* he *it was* that ſold to all the people of the land: and Joſeph's brethren came, and bowed down themſelves before him, *with* their faces to the earth.

7 And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly unto them; and he ſaid unto them,

them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph remembered the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſs of the land ye are come.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one man's ſons; we *are* true men, thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſs of the land ye are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſons of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies:

15 Hereby ye ſhall be proved: By the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

16 Send one of you, and let him fetch your brother, and ye ſhall be kept in priſon, that your words may be proved, whether *there be any* truth in you: or elſe, by the life of Pharaoh, ſurely ye *are* ſpies.

V. 9. *Ye are ſpies*—Or, *are ye ſpies?* or, *are ye not ſpies?* are ye not come? &c. *The nakedneſs of the land*—The weak, unfortified places.

V. 15. *By the life of Pharaoh*—i. e. Says Clark, as ſure as Pharaoh lives; an aſſertory oath; as Jer. v. 2. 1 Sam. xx. 3. ch. xxv. 26. 2 Sam. xv. 21. Deut. vi. 13. Other critics term this only a ſolemn proteſtation; As he valued the life and honour of Pharaoh, he would do ſo and ſo, ſee ch. xliii. 3.

17 And

17 And he put them altogether into ward three days.

18 And Joſeph ſaid unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon; go ye, carry corn for the famine of your houſes:

20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 ¶ And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear? therefore behold alſo, his blood is required.

23 And they knew not that Joſeph underſtood *them:* for he ſpake unto them by an interpreter.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every man's money

V. 21. *They ſaid one to another*—How beautifully is the power of conſcience pictured out, and the utility of affliction to awaken that power!

V. 24. *And wept*—Affected at their confuſion and diſtreſs; all the tenderneſs of the brother filled his heart, and drew tears from his eyes. *And took Simeon from them, and bound him before their eyes*—Perhaps Simeon had been Joſeph's moſt inveterate enemy, and Benjamin might hereby come with ſafety into Egypt.

V. 25. *Their ſacks*—Or, *their veſſels.* It is a different word tranſlated *ſack*, ver. 27, &c.

ney into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money; for behold, it *was* in his ſack's mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; ſaying,

30 The man *who is* the lord of the land, ſpake roughly to us, and took us for ſpies of the country.

31 And we ſaid unto him, We *are* true men; we are no ſpies;

32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the country ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone:

34 And bring your youngeſt brother unto me: then ſhall I know that ye *are* no ſpies, but *that* ye *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 And it came to paſs as they emptied their ſacks,

ſacks, that behold, every man's bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children:* Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all theſe things are againſt me.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you; for his brother is dead, and he is left alone: if miſchief befal him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

CHAP. XLIII.

1. *Jacob overcome by his ſons importunity, delivers Benjamin to them, and ſends them again into Egypt.* 16. *Joſeph receives his brethren with great kindneſs; brings Simeon out unto them, and makes them a feaſt.*

AND the famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your brother *be* with you.

V. 37. *My two ſons*—Or, two of my ſons. See ch. xlvi. 9.

V. 38. *My ſon ſhall not go down with you*—How very tender and pictureſque are the words of the venerable old patriarch!

4 If

4 If thou wilt ſend our brother with us, we will go down and buy thee food:

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man aſked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told according to the tenor of theſe words: could we certainly tell that he would ſay, Bring your brother down?

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones:

9 I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever:

10 For except we had lingered, ſurely now we had returned this ſecond time.

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the

V. 8. *Send the lad*—Benjamin was now more than twenty-four years of age, and the father of children; ſee ch. xlvi. 21. The Hebrews call the youngeſt of the family *a lad*, without regard to age. 2 Sam. xviii. 12. 1 Chron. xxii. 5. See alſo ch. xxxvii. 30. *Live and not die*—Benjamin and they too muſt die by the famine, if they went not into Egypt.

man

man a preſent, a little balm, and a little honey, ſpices, and myrrhe, nuts, and almonds:

12 And take double money in your hand: and the money that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight:

13 Take alſo your brother, and ariſe, go again unto the man:

14 And God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

15 And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and ſlay and make ready: for *theſe* men ſhall dine with me at noon.

17 And the man did as Joſeph bade: and the man brought the men into Joſeph's houſe.

18 And the men were afraid, becauſe they were brought into Joſeph's houſe; and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

V. 11. *Balm*—Of Gilead. *Honey*—Or, dates, which when full ripe yield a ſort of honey, not inferior to the other. *Spices*—Or, ſtorax, an aromatic gum. *Myrrhe*—Or, the ſtacte, or laudanum, another aromatic. *Nuts*—Or, piſtaches, a ſort of almonds.

V. 18. *Seek occaſion againſt us*—Or, roll himſelf upon us. A metaphor taken from wreſtling; where he that has overthrown his antagoniſt, rolls himſelf upon him to keep him down. So Job xxx. 14.

19 And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe,

20 And ſaid, O Sir, we came indeed down at the firſt to buy food:

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand:

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet: and he gave their aſſes provender.

25 ¶ And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed

bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? and he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſte; for his bowels did yearn upon his brother: and he ſought *where* to weep; and he entered into *his* chamber, and wept there.

31 ¶ And he waſhed his face, and went out and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamin's meſs was five times ſo much as any of theirs. And they drank and were merry with him.

V. 29. *My ſon*—An appellation expreſſive both of courteſy and endearment.

V. 32. *By himſelf*—Perhaps there were three tables; one where Joſeph ſat alone in ſtate; a ſecond for the Egyptian courtiers; and a third for the eleven brethren. *Abomination, &c.* — The Egyptians worſhipped what the Hebrews eat.

V. 34. *Merry with him* — They drank to chearfulneſs, not inebriation.

CHAP.

CHAP. XLIV.

1. *Joſeph having entertained his brethren, diſmiſſes them.* 6. *His ſteward purſues them, and charges them with having taken his maſter's cup.* 12. *Upon ſearching, the cup is found in Benjamin's ſack.* 13. *They return to the city, fall down before Joſeph, and acknowledge themſelves to be his bond-ſlaves.* 17. *Joſeph excepts to this, and propoſes to detain Benjamin only.* 18. *Judah pleads with him, and offers himſelf for a bond-man in Benjamin's place.*

AND he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks *with* food, as much as they can carry, and put every man's money in his ſack's mouth.

2 And put my cup, the ſilver cup, in the ſack's mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken.

3 As ſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in ſo doing.

6 And he overtook them, and he ſpake unto them the ſame words.

7 And they ſaid unto him, Wherefore ſaith

V. 5. *Whereby he divineth* — Or, *Would ſearch throughly.* The former ſeems the juſter tranſlation; ſee ver. 15. But then it ſhould be conſidered, that the ſteward ſpeaks like an Egyptian, as does Joſeph ver. 15. Not that he literally divined by cups, whatever the Egyptians did.

my

my lord theſe words? God forbid that thy ſervants ſhould do according to this thing:

8 Behold, the money which we found in our ſacks mouths we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lord's houſe ſilver or gold?

9 With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lord's bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamin's ſack.

13 Then they rent their clothes, and laded every man his aſs, and returned to the city.

14 And Judah and his brethren came to Joſeph's houſe; (for he *was* yet there;) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? Wot ye not, that ſuch a man as I can certainly divine.

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear ourſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lord's ſervants,

V. 10. *Let it be*—Or, it would be juſt to treat you according to your words; but he only who committed the theft ſhall be my ſlave.

V. 13. *Rent their clothes*—How expreſſive of their anguiſh and confuſion!

vants, both we, and *he* alſo, with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get ye up in peace unto your father.

18 Then Judah came near unto him, and ſaid, Oh, my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh.

19 My lord aſked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for *if* he ſhould leave his father, *his father* would die.

23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, ye ſhall ſee my face no more.

24 And it came to paſs, when we came up

V. 18. *Then Judah came near*— Judah here acts the part both of the faithful brother and dutiful ſon, who, rather than behold his father's miſery, in caſe of Benjamin's being left behind, ſubmits to become a bond-man in his ſtead. As his behaviour in this place is both generous and candid, ſo his whole ſpeech is inexpreſſibly tender and affecting.

unto

unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down: for we may not ſee the man's face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons:*

28 And the one went out from me, and I ſaid, Surely he is torn in pieces; and I ſaw him not ſince:

29 And if ye take this alſo from me, and miſchief befal him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lad's life:)

31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bond-man to my lord; and let the lad go up with his brethren.

34 For how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall come on my father.

CHAP.

CHAP. XLV.

1. *Joſeph diſcovers himſelf to his brethren, and diſcourſes with them upon that occaſion.* 17. *Pharaoh gives orders to fetch Jacob and his family down to Egypt, and Joſeph diſpatches his brethren back to his father with theſe orders.* 25. *The joyful tidings of this is brought to Jacob.*

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard.

3 And Joſeph ſaid unto his brethren, I *am* Joſeph; doth my father yet live? And his brethren could not anſwer him: for they were troubled at his preſence.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you: and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not grieved, nor angry

V. 1. *Then Joſeph could not*—The ſtriking beauties of this chapter need no pointing out. All who can read and feel muſt be ſenſible of them; as perhaps there is nothing in ſacred or profane hiſtory more highly wrought up, more intereſting or affecting.

V. 3. *Doth my father yet live*—How anxiouſly affectionate and expreſſive! Is the pleaſing intelligence true, which you have given me? *I am Joſeph—I am your brother Joſeph.* So Ulyſſes diſcovers himſelf to Telemachus:

" I am Ulyſſes: I, my ſon, am he"

And he wept aloud, and fell on his brother's neck, and wept — So Ulyſſes:

" He wept abundant, and he wept aloud."

But it muſt be owned, that Homer falls infinitely ſhort of Moſes. He muſt be a very wicked man, who can read the hiſtory of Joſeph without the utmoſt touches of compaſſion and tranſport.

V. 5. *Be not grieved*—Good hearts are always averſe to giving unneceſſary pain. The ſame benevolence of diſpoſition, which makes them zealous to diffuſe happineſs, makes them tender of inflicting a momentary ſmart.

with

with yourſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life.

6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

8 So now it *was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

9 ¶ Haſte ye, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt:

11 And there will I nouriſh thee; (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

V. 6. *Earing*—i. e. Ploughing.

V. 8. *It was not you*—Not ſo much you, as Providence. *A father to Pharaoh*—I have as much authority in his court, as if I was really his father. Princes, ſay ſome writers, uſually conferred the title of *father* upon their favourite counſellors.

V. 10. *Goſhen*—The moſt eaſterly province of Lower Egypt, lying next to Canaan. It is called alſo the land of Rameſes, ch. xlvii. 11. perhaps from a city of that name. *Near me*—At Zoan, the royal city, Pſal. lxxviii. 43. called by ſome other authors, Tanis.

13 And ye ſhall tell my father of all my glory in Egypt, and of all that ye have ſeen: and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come: and it pleaſed Pharaoh well, and his ſervants.

17 And Pharaoh ſaid unto Joſeph, Say unto your brethren, This do ye; lade your beaſts, and go, get ye unto the land of Canaan;

18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land.

19 Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo regard not your ſtuff; for the good of all the land of Egypt *is* yours.

21 And the children of Iſrael did ſo: and Joſeph gave them waggons, according to the commandment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes

V. 13. *Tell my father*—To comfort him.

V. 20. *Stuff* — Furniture of any kind.

of

of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner;* ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the waggons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived:

28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

V. 22. *Changes of raiment*—Two robes; a pair of garments. Changes of raiment were preſented either for honour or reward, Judges xiv. 13. 2 Kings v. 5. Luke xv. 22. It was uſual to preſent garments to the gueſts at weddings, and for them to appear in them; which explains Matt. xxii. 11. St. James refers to the cuſtom of keeping ſo many garments, chap. v. 2.

V. 23. *Meat for his father*—Perhaps ſome fleſh potted; doubtleſs ſome rarity.

V. 24. *Fall not out*—Do not quarrel, or reproach one another.

V. 28. *It is enough; Joſeph my ſon is yet alive*—His honour and greatneſs were a trifle; it was his life that Jacob was concerned about. The true ſpirit of a tender, indulgent father.

CHAP.

CHAP. XLVI.

1. *Iſrael journeys to Beer-ſheba, and God appears to him there.* 8. *The deſcendants of Jacob are enumerated.* 28. *He ſends his ſon Judah into Goſhen, and ſtraightway follows after himſelf.* 29. *He is met by Joſeph in Goſhen, who inſtructs his brethren what to ſay to Pharaoh.*

AND Iſrael took his journey, with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: and he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again:* and Joſeph ſhall put his hand upon thine eyes.

5 ¶ And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him:

7 His ſons, and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt.

V. 4. *Surely bring thee up again*—i. e. In thy poſterity; for the ſcripture frequently ſpeaks of parents and children as one perſon. *Upon thine eyes*—The cuſtom of cloſing the eyes of perſons departed, is very ancient; and they were uſually the neareſt and deareſt friends who did the office.

V. 7. *His daughters*—In-law; ſee ch. xxxvii. 34.

8 ¶ And

8 ¶ And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacob's firſt-born.

9 And the ſons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitſh woman.

11 And the ſons of Levi; Gerſhon, Kohath, and Merari.

12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the ſons of Pharez were Hezron, and Hamul.

13 And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron.

14 And the ſons of Zebulun; Sered, and Elon, and Jahleel.

15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three.

16 And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the ſons of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: and the ſons of Beriah; Heber, and Malchiel.

18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter; and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

V. 10. *Jachin*—Called Jarib, 1 Chron. iv. 24.

19 The

19 The ſons of Rachel Jacob's wife; Joſeph, and Benjamin.

20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Poti-pherah prieſt of On bare unto him.

21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

22 Theſe *are* the ſons of Rachel which were born to Jacob: all the ſouls *were* fourteen.

23 And the ſons of Dan; Huſhim.

24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shilem.

25 Theſe *are* the ſons of Bilhah: which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacob's ſons wives, all the ſouls *were* threeſcore and ſix:

27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob, which came into Egypt, *were* threeſcore and ten.

28 ¶ And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen.

29 And Joſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen;

V. 26. *Were threeſcore and ſix*—Excluding Jacob, the common parent, and Joſeph and his two ſons, who were there before.

V. 28. *He ſent Judah before, to direct his face unto Goſhen*—Perhaps to prepare a place for his reſidence there.

and

and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while.

30 And Iſrael ſaid unto Joſeph, Now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive.

31 And Joſeph ſaid unto his brethren, and unto his father's houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My brethren, and my father's houſe, which *were* in the land of Canaan, are come unto me:

32 And the men *are* ſhepherds: for their trade hath been to feed cattle: and they have brought their flocks, and their herds, and all that they have.

33 And it ſhall come to paſs when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation?

34 That ye ſhall ſay, Thy ſervants trade hath been about cattle, from our youth even until now, both we, *and* alſo our fathers: that ye may dwell in the land of Goſhen; for every ſhepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

1. *Joſeph preſents five of his brethren, and afterwards his father, to Pharaoh.* 6. *Pharaoh aſſigns them the land of Goſhen to dwell in.* 16. *The famine increaſing, the Egyptians deliver up their fields, their cattle, and themſelves, for food.* 31. *Joſeph aſſures Jacob, by an oath, that he will bury him in the ſepulchre of his fathers.*

THEN Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks, and their herds, and all that they have,

V. 34. *An abomination to the Egyptians*—Perhaps for fattening for the ſlaughter, what they held ſacred. The Egyptians themſelves had cattle, ch. xlvii. 6. Exod. ix. 3. but they kept them for their milk and wool.

have, are come out of the land of Canaan; and behold, they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* five men, and preſented them unto Pharaoh.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? and they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we, *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſerſtants have no paſture for their flocks: for the famine *is* ſore in the land of Canaan: now therefore we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell; in the land of Goſhen let them dwell: and if thou knoweſt *any* men of activity amongſt them, then make them rulers over my cattle.

7 ¶ And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

8 And Pharaoh ſaid unto Jacob, How old *art* thou?

9 And Jacob ſaid unto Pharaoh, The days of

V. 6. *Rulers over my cattle*—It appears from hence, that if the Egyptians contemned ſhepherds in general, it muſt have been becauſe their profeſſion was looked upon as mean and deſpicable.

V. 7. *And Jacob bleſſed Pharaoh*—The word *bleſs*, when applied to God, ſignifies to thank, or praiſe; when to men, it ſignifies to wiſh them health, proſperity, or happineſs. This *bleſſing* ſeems to have been given with the authority of a prophet and patriarch. The ſalutation, *O king, live for ever!* was of the ſame kind.

the

the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold with bread, according to *their* families.

13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth.

V. 9. *Of my pilgrimage*—The lives of believers are no other than a pilgrimage; while, diſtant from their heavenly country, they have no abiding city. *Few and evil*—*Few*, in compariſon of the days of his forefathers; *evil*, as full of toils and griefs, and embittered with many calamities.

V. 14. *Joſeph gathered up all the money*—Or, collected all the money that was received by the proper officers.

16 And Joſeph ſaid, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes; and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent; my lord alſo hath our herds of cattle; there is not ought left in the ſight of my lord, but our bodies, and our lands:

19 Wherefore ſhall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh; and give *us* ſeed, that we may live and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the border of Egypt, even to the *other* end thereof.

22 Only the land of the prieſt bought he not; for the prieſts had a portion *aſſigned them* of Pha-

V. 16. *Give your cattle*—For the corn which Joſeph had bought with Pharaoh's money, and laid up at no ſmall expence.

V. 19. *Our land*—Land may be ſaid metaphorically to die, when it lies uncultivated and deſolate. *Give us ſeed*—To ſow the land with. This was the laſt year of the famine.

V. 21. *He removed them to cities*—For the better convenience of providing them proper neceſſaries; or, that they might the ſooner forget their ſervitude.

raoh,

raoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

23 Then Joſeph ſaid unto the people, Behold I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that ye ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part;* except the land of the prieſts only, *which* became not Pharaoh's.

27 And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years.

29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou

V. 26. *Made it a law*—He ſettled the rights both of the crown and the ſubject.

ſhalt

ſhalt carry me out of Egypt, and bury me in their burying place. And he ſaid, I will do as thou haſt ſaid.

31 And he ſaid, Swear unto me; and he ſware unto him. And Iſrael bowed himſelf upon the bed's head.

CHAP. XLVIII.

1. *Joſeph, attended by his two ſons, viſits his father in his ſickneſs.* 5. *Jacob adopts Ephraim and Manaſſeh for his own.* 16. *He bleſſes them, laying his right hand upon Ephraim's head, and his left upon the head of Manaſſeh.* 22. *He bequeaths to Joſeph the portion of land that he had taken from the Amorites.*

AND it came to paſs after theſe things, that *one* told Joſeph, Behold thy father *is* ſick: and he took with him his two ſons, Manaſſeh and Ephraim.

2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed.

3 ¶ And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me,

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion.

5 And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt,

V. 31. *Upon the bed's head*—Literally it is, *Iſrael bowed himſelf upon the head*, or *top, of his ſtaff*. Probably in token of thankfulneſs to God.

are

are mine: as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue, which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

8 And Iſrael beheld Joſeph's ſons, and ſaid, Whoſe *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place:* and he ſaid, Bring them, I pray thee, unto me, and I will bleſs them.

10 Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee: and he brought them near unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand toward Iſrael's left hand, and Manaſſeh in his left hand towards Iſrael's right hand, and brought *them* near unto him.

V. 5. *As Reuben and Simeon*—They ſhall be eſteemed as my natural offſpring. A double portion is thus beſtowed upon Joſeph, which was the privilege of the firſt-born, by putting his ſons upon a footing with Jacob's own children, 1 Chron. v. 1.

V. 9. *I will bleſs them*—With a paternal, patriarchal, and prophetical bleſſing.

14 And

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manaſſeh's head: guiding his hands hand wittingly; for Manaſſeh *was* the firſt-born.

15 And he bleſſed Joſeph, and ſaid, God before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it:* my ſon, I know *it:* he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

V. 14. *Stretched out his hand*—Laying hands on the head was always uſed among the Jews in giving bleſſings, deſigning men to any office, and in the conſecration of ſolemn ſacrifices.

V. 15. *And he bleſſed Joſeph*—In bleſſing his children.

V. 16. *The Angel*—See Mal. iii. 1. Exod. xiv. 19, 24. and 1 Cor. x. 4, 9. *Let my name be named on them*—Theſe are the words of adoption. *Into a multitude*—Rather, *let them increaſe like fiſhes.*

20 And

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 ¶ And Iſrael ſaid unto Joſeph, Behold, I die: but God ſhall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my ſword and with my bow.

CHAP. XLIX.

1. *Jacob bleſſeth his ſons, and foretelleth what ſhall happen to each of them hereafter.* 29. *He gives them charge concerning his funeral, and dies.*

AND Jacob called unto his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befal you in the laſt days.

2 Gather yourſelves together, and hear ye ſons of Jacob: and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power:

4 Unſtable as water, thou ſhalt not excel;

V. 20. *In thee ſhall Iſrael bleſs*— i. e. In wiſhing happineſs to others, they ſhall uſe this form, *God make thee as Ephraim and Manaſſeh*; while their bleſſing to their female children is, *God make thee as Sarah and Rebekah.*

V. 22. *The portion which I took*— It may be, that the parcel of ground near Shechem, which Jacob purchaſed of Hamor, ch. xxxiii. 19. is here meant. See Joſh. xvii. 1, &c. chap. xx. 7. Thither Joſeph's bones were carried out of Egypt, and buried, Joſh. xxiv. 32.

V. 4. *Reuben—ſhall not excel*— Not only, not be ſuperior to thy brethren in number and dignity, but thou ſhalt not be equal to them; thou haſt forfeited thy birthright by thy crime. The tribe of Reuben ſettled on the other ſide Jordan.

becauſe

becauſe thou wenteſt up to thy father's bed: then defiledſt thou *it*: he went up to my couch.

5 Simeon and Levi *are* brethren: inſtruments of cruelty *are in* their habitations:

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall:

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

8 Judah thou *art he* whom thy brethren ſhall praiſe: thy hand *ſhall be* in the neck of thine enemies; thy father's children ſhall bow down before thee:

9 Judah *is* a lion's whelp: from the prey my

V. 5. *Simeon and Levi are brethren*—In diſpoſition and cruelty. *Inſtruments of cruelty, &c.*—Their ſwords were inſtruments of cruelty, and weapons of violence.

V. 6. *Into their ſecret*—Their wicked deſigns, Pſal. lxiv. 2. *Mine honour*—This expreſſion, ſay ſome writers, anſwers to *my ſoul* in the preceding line, and, like it, is frequently uſed in poetry for the pronoun of the firſt perſon, Pſal. vii. 5. xvi. 9, 10. *Slew a man*—Shechem in particular. Or, the ſingular is uſed for the plural; the inhabitants of Shechem, ſee chap. xxxiv. 25. *Digged down a wall*—The wall of his chamber. Or, extirpated a prince, or houghed oxen.

V. 7. *And their wrath*—Or, *revenge. I will divide them*—They ſhall be diſunited, and ſcattered among the other tribes in the land of Canaan.

V. 8. *Judah thou art he*—Or, *thou art indeed Judah. Thy brethren ſhall praiſe thee*—Alluding to his name, which ſignifies *praiſe. Bow down before thee*—Acknowledge thy ſuperiority. Or, ſubmit to thy government. Fulfilled in David, and a long race of kings; and in due time will be fulfilled in the Meſſiah himſelf. The temple, the throne, and the metropolis, were all ſituated in the tribe of Judah. *The neck*, or *back of thine enemies*—i. e. They ſhall fly before thee.

V. 9. *Is a lion's whelp*—Here is a gradation! Judah being compared firſt to *a lion's whelp*, then to *a grown lion*, and laſtly to *a lioneſs*, (ſee Ezek. xix. 2, 3.) the fierceſt and moſt invincible of all. *Gone up*—In triumph, with the ſpoils of his enemies; as *a lion returns up to the mountains*, after he has ſatiated himſelf in the vallies. *He couched*—As a lion couches down to reſt in his den, after devouring his prey, Pſal. civ. 21, 22. *Who ſhall rouſe him up*—Who will provoke the rage of a ſlumbering lion?

ſon,

ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him *ſhall* the gathering of the people *be*.

11 Binding his foſe unto the vine, and his aſs's colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 Zebulun ſhall dwell at the haven of the ſea: and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 Iſſachar *is* a ſtrong aſs, couching down between two burdens:

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant: and bowed his ſhoulder to bear, and became a ſervant unto tribute.

V. 10. *The ſcepter* — Or, *ruler*. The word ſignifies a *rod* or *ſtaff* of any kind; but particularly the *rod* or *ſtaff* which belonged to each tribe, as an enſign of their authority. *Nor a law-giver*—Judge. *Until Shiloh come* —i. e. The *Meſſiah*, or *peace-maker*. *The gathering of the people* — The Jewiſh tribes, or the Gentiles.

V. 11. *Binding his foſe to the vine* —So ſtrong will be the vines, and ſo plenteous the grapes that his land will abound with, that men may be ſaid, hyperbolically, to tie their foſes to the one, and waſh their clothes in the other.

V. 13. *Zebulun ſhall dwell at the haven of the ſea*—His land extended from the Mediteranean Sea on the weſt, to the Lake of Genneſareth on the eaſt ſide. *Zidon*—The country belonging to the Zidonians, or Phœnicians; the capital being uſed for the province.

V. 14. *Iſſachar is a ſtrong aſs*— i. e. Brawny, ſtout, robuſt. *Two burdens*—i. e. The bars or boards that divide his ſtall into diſtinct ſtandings; or, tillage and tribute.

V. 15. *His ſhoulder to bear*—He ſhall chooſe to couch in his ſtall, and carry burdens in the midſt of his brethren, rather than to be deprived of his eaſe in his pleaſant reſting-place.

16 Dan ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O LORD.

19 Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties.

21 Naphtali *is* a hind let looſe; he giveth goodly words.

22 Joſeph *is* a fruitful bough, *even* a fruitful bough by a well; *whoſe* branches run over the wall:

23 The archers have ſorely grieved him, and ſhot *at him*, and hated him:

V. 16. *Dan ſhall judge his people*—Or, *avenge* them; the Jews in general, or his own tribe; ſee Judges xv. 20.

V. 17. *An adder in the path*—Shall hurt more by policy than open force, ſee Judges chap. xv. and xvi.

V. 18. *For thy ſalvation, O Lord*—For deliverance from the curſe entailed by the fall; ſo manifeſt by the defection of the Danites from God to idolatry, of which he appears to have had a prophetic ſight. Or, for the great Reſtorer promiſed, ſee Gen. iii. 15. for Chriſt and heaven.

V. 19. *Gad, a troop ſhall overcome him*—He ſhall be beſet with enemies. Jacob alludes to his name, which ſignifies *a troop*.

V. 20. *Out of Aſher his bread ſhall be fat*—He ſhall abound with corn and oil, and his dainty meats be fit for a king's table.

V. 21. *Naphtali is a hind let looſe*—Fond of liberty, and bleſſed with plenty. Or rather, *a well-ſpread tree or oak, which produceth beautiful boughs*; to denote his great fruitfulneſs.

V. 22. *Joſeph is a fruitful bough*—In a well-watered ſoil. Some writers tranſlate the paſſage, *Joſeph is a ſon of beauty; the daughters ran upon the walls to ſee him.* While others render it, *Joſeph is a bullock, a bullock near a fountain: my ſon, my young one was upon the wall*—i. e. Joſeph ſhould be remarkable for valour and ſtrength; or for cattle and paſture.

V. 23. *The archers, &c.*—His brethren, who hated and ſold him, and his miſtreſs, who aimed to enſnare him.

24 But

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the ſtone of Iſrael:

25 *Even* by the God of thy father, who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb:

26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors, unto the utmoſt bound of the everlaſting hills: they ſhall be on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren.

27 Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil.

28 All theſe *are* the twelve tribes of Iſrael:

V. 24. *But his bow abode in ſtrength*—Retained its toughneſs, and neither brake nor became flexible. *His hands were made ſtrong*—Or, *his hands enlarged*, or *confirmed*, *its power*—That of the bow. *Thence is the ſhepherd*—Who nouriſhed us as ſheep, chap. xlvii. 12. *And the ſtone of Iſrael*—Or, upholder both of me and my family.

V. 25. *Bleſſings of heaven*—A fertile ſoil well watered with rain and dew. *Of the deep*—i. e. Springs and rivers, with metals and minerals. *Of the breaſts and of the womb*—A vaſt increaſe of children and cattle.

V. 26. *Have prevailed, &c.*—Been greater and more extenſive. Some critics render the paſſage, *Let the bleſſings of the breaſt and of the womb (the bleſſings of thy father) prevail beyond the bleſſings of the eternal mountains, beyond the deſirable things of the everlaſting hills. Separate from his brethren*—Or, *Was the prince of his brethren.*

V. 27. *Benjamin ſhall ravin as a wolf*—Rather, *is a ravenous wolf*; the moſt fierce and cruel of all quadrupedes: nothing daunts them when ſtimulated by hunger. *And at night he ſhall divide the ſpoil*—Moſt modern commentators ſuppoſe, that the patriarch points to the war obſtinately undertaken by this tribe againſt the united force of all Iſrael. Judges ch. xix. and xx.

V. 28. *All theſe are the twelve tribes of Iſrael*—The twelve rulers or princes appointed to govern the houſe of Iſrael. See Exod. iii. 16. ch. xix. 3, 7. alſo Exod. xxxiv. 31, 32.—

and

and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 ¶ And he charged them and ſaid unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place.

31 (There they buried Abraham and Sarah his wife: there they buried Iſaac and Rebekah his wife; and there I buried Leah.)

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 ¶ And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

1. *Joſeph has his father embalmed, after the manner of Egypt.* 13. *He buries him in the land of Canaan.* 15. *The ſons of Jacob, conſcious of their former offence againſt Joſeph, apprehend his reſentment.* 19. *He comforts them.* 25. *He gives commandment concerning his bones, and dies.*

AND Joſeph fell upon his father's face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the

Their father ſpake—Jacob ſpeaks to them as heads of people, and not as ſingle perſons; and what he ſays, relates to them and their people collectively, and not to them perſonally. *According to his bleſſing*—Such a bleſſing as God ſaw fit for them, and his Spirit dictated to Jacob.

phyſicians

phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

3 And forty days were fulfilled for him; (for ſo are fulfilled the days of thoſe which are embalmed:) and the Egyptians mourned for him threeſcore and ten days.

4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh, ſaying,

5 My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and their flocks, and their herds they left in the land of Goſhen.

V. 3. *Threeſcore and ten days*—In forty days the embalming was finiſhed; yet the body continued thirty days more in the pickle, till it was thoroughly ſeaſoned; and theſe were the ſet days appointed for mourning.

V. 4. *Spake unto the houſe of Pharaoh*—Affliction and decorum preventing Joſeph from appearing at court during the days of mourning, ſee Eſth. iv. 1, 2. and cuſtom forbidding him to appear before an eaſtern king in a mourning habit. Every thing that puts great men in mind of death, is truly odious to them.

V. 5. *Which I have digged for me*—Rather, *which I have cut out for me*; alluding to the manner of putting the corpſe in a nich cut out for that purpoſe in a cave, or place of burying; ſee ch. xxiii. 9.

V. 7. *All the ſervants, &c.*—The principal officers of the court, and perſons of the firſt dignity.

9 And

9 And there went up with him both chariots and horſemen: and it was a very great company.

10 And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven days.

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his ſons did unto him according as he commanded them.

13 For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamre.

14 And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ſent a meſſenger unto Joſeph, ſaying, Thy father did command before he died, ſaying,

V. 10. *The threſhing-floor of Atad*—Or, *brambles*.

V. 11. *Abel-mizraim*—The mourning of the Egyptians.

V. 16. *Thy father did command before he died, &c.*—It is probable this was a feigned ſtory; and the ſuppoſition well ſuits with that mean and deſpicable temper they ſhew throughout this tranſaction.

17 So

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin; for they did unto thee evil: and now we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him.

18 And his brethren alſo went and fell down before his face: and they ſaid, Behold, we *be* thy ſervants.

19 And Joſeph ſaid unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive.

21 Now therefore fear ye not: I will nouriſh you, and your little ones. And he comforted them, and ſpake kindly unto them.

22 And Joſeph dwelt in Egypt, he, and his father's houſe: and Joſeph lived an hundred and ten years.

23 And Joſeph ſaw Ephraim's children of the third *generation:* the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſeph's knees.

24 ¶ And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring

V. 17. *And Joſeph wept*—His whole conduct ſpeaks tenderneſs, piety, generoſity, and affection. He pitied their perplexity, and grieved at their doubt of his good-will.

V. 19. *For am I in the place of God*—Shall I puniſh you for what God hath turned ſo much to all our advantages? Or, ſhall I oppoſe myſelf to his providence? Some critics tranſlate it, *For I fear God.*

V. 22. *An hundred and ten years*—A ſhorter life than his anceſtors.

V. 23. *On Joſeph's knees*—Were brought up, or educated by him. The phraſe ſeems to allude to the natural cuſtom of dandling children upon the knee.

you

you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob.

25 And Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence.

26 ¶ So Joſeph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

V. 25. *My bones*—His embalmed body. See ver. 26. and Exod. xiii. 19.

V. 26. *Put in a coffin*—Probably, only perſons of diſtinction were then put in coffins. He was not buried till his children had received their inheritance in Canaan, Joſh. xxiv. 32. The Egyptians uſed to keep their dead bodies by them, as we do family-pictures, to remind them of their anceſtors.

THE

THE

SECOND BOOK of *MOSES*, CALLED EXODUS.

CHAP. I.

1. *The family of Jacob increaſe very much in Egypt.* 10. *The new king brings them into bondage, and greatly oppreſſes them.* 15. *He orders the Hebrew midwives to deſtroy their male children.* 17. *The midwives diſobey his injunctions, and ſave the male children alive.* 22. *He commands his people to throw them into the river.*

NOW theſe *are* the names of the children of Iſrael, which came into Egypt; every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad and Aſher.

5 And all the ſouls, that came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already*.

Exodus—This book is called *Exodus*, or *going out*, becauſe it treats of the departure of the children of Iſrael from Egypt. It gives us, I. The accompliſhment of the promiſe made before to Abraham. II. The eſtabliſhment of the ordinances which were afterwards obſerved by Iſrael. It contains God's bringing the Iſraelites out of Egypt with a mighty hand, deſtroying their oppreſſors by many plagues, and at laſt drowning them in the Red-ſea; his conducting his people through the wilderneſs by a pillar of fire and a cloud, and providing for them, by miracles, for forty years together; and the hiſtory of about one hundred and forty-five years, from the death of Joſeph, to the finiſhing of the tabernacle.

V. 1. *And his houſhold*—i. e. Children and grand-children.

V. 5. *Seventy ſouls*—Including Joſeph, who was in Egypt already.

6 And Joſeph died, and all his brethren, and all that generation.

7 And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there aroſe up a new king over Egypt, which knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we.

10 Come on, let us deal wiſely with them: leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land.

11 Therefore they did ſet over them taſk-maſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved becauſe of the children of Iſrael.

V. 8. *Knew not Joſeph* — Either, *had not known him*, or *who regarded him not*. Neither the ſervices he had done for Egypt, nor his ſyſtem of politics.

V. 9. *The children of Iſrael*—Are, or will be *mightier than we*.

V. 10. *Out of the land*—He was loth to loſe thoſe whom he pretended to fear. Probably he knew their intention of returning to Canaan, and was willing to prevent it; and the means he choſe, was to make them ſlaves.

V. 11. *Taſk-maſters*—Or, *tax-gatherers*. He exacted a tribute on them to leſſen their wealth, and laid heavy burdens on them to weaken their bodies. *Treaſure-cities*—Storehouſes, or magazines. See 2 Chron. xvi. 4. and ch. xvii. 12.

V. 12. *The more they multiplied and grew* — Brake forth and expanded; like a rapid river, which always ſwells and gathers force by being confined.

13 And

13 And the Egyptians made the children of Iſrael to ſerve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of ſervice in the field: all their ſervice, wherein they made them ſerve, *was* with rigour.

15 ¶ And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* Shiphrah, and the name of the other Puah:)

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him; but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

V. 13. *And* — Or, *Therefore the Egyptians, &c.*

V. 14. *In mortar*—i. e. In making clay or mortar into bricks. Or, making both mortar and bricks.

V. 16. *On the ſtools* — Or, *ſtone ſeats* uſed by women in labour. *If it be a ſon, ye ſhall kill him*—i. e. In effect, be ſavagely bloody, and baſely perfidious in the moſt tender truſt! No wonder women fearing God ſhould break ſo inhuman an injunction.

V. 19. *Come in unto them*—God might miraculouſly interpoſe in their delivery, and cauſe them to diſpenſe with the aſſiſtance of the midwives.

21 And

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born, ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP. II.

1. *Moſes is born, and expoſed in the flags, on the Nile.* 5. *He is found by the daughter of Pharaoh, and delivered to his mother to be nurſed.* 10. *He is educated in Pharaoh's court.* 12. *He kills an Egyptian for ſmiting an Hebrew.* 15. *He flies into Midian, and marries the daughter of Reuel.*

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the river's brink.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

V. 21. *Houſes*—He *made them families*; giving them both children and proſperity.

V. 22. *Charged all his people*—Probably this cruel order was revoked ſoon after the birth of Moſes.

V. 1. *And there went, &c.* — It ſhould rather be rendered, *Now a man of the houſe of Levi had gone and taken a wife of the houſe of Levi*; or, *married a deſcendant of Levi. A man*—Amram. *A daughter*—Jochebed.

V. 2. *A goodly child*—St. Stephen calls him, *Exceeding fair*, Acts vii. 20.

V. 3. *No longer hide him*—Fearing the danger of a diſcovery. *An ark of bulruſhes*—Of wicker or flags. Moſt probably flags of the tree papyrus, of which the Egyptians made their paper: profane writers aſſure us, that the Egyptians made boats of it.

5 ¶ And

5 ¶ And the daughter of Pharaoh came down to waſh *herſelf* at the river; and her maidens walked along by the river's ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children.

7 Then ſaid his ſiſter to Pharaoh's daughter, Shall I go and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaoh's daughter ſaid unto her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter ſaid unto her, Take this child away and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaoh's daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, becauſe I drew him out of the water.

11 And it came to paſs in thoſe days, when

V. 5. *To waſh herſelf*—Either for purification or pleaſure. The Egyptians were uſed to waſh their bodies, on both accounts, no leſs than four times in the twenty-four hours. This verſe may be rendered, *Now the daughter of Pharaoh came down to waſh herſelf at the river; her ladies walking, meantime, by the river's ſide: and ſhe ſaw the ark among the flags, and ſent the maid, who attended her, to fetch it.*

V. 6. *The babe wept*—How forcible are tears from innocence and beauty! The princeſs felt this.

V. 7. *His ſiſter*—Miriam, who ſtood at a diſtance watching.

V. 10. *And he became her ſon*—She adopted him for her own, and gave him an education ſuitable to her rank; ſee Acts vii. 22. *Moſes*—i. e. Drawn out.

Moſes

Moſes was grown, that he went out unto his brethren, and looked on their burdens, and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand.

13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? and Moſes feared, and ſaid, Surely this thing is known.

15 ¶ Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father,

V. 11. *Was grown*—Become a man. He was 40 years old; ſee Acts vii. 23.

V. 12. *He ſlew the Egyptian*—The Jews tradition is, that he did not ſlay him with any weapon, but as Peter ſlew Ananias and Sapphira, with the word of his mouth.

V. 14. *Who made thee a judge over us?*—Thus proud and injurious men ſpurn at friendly expoſtulation and reproof!

V. 15. *In Midian*—In Arabia Petea, whoſe metropolis, Petra, was not far from Mount Horeb.

V. 16. *Now the prieſt*—Or, *a prince of Midian*—The word ſignifies either. Reuel probably was both. A prieſt of the true God; ſee ch. xviii. 12, 13. *To water*—This is another inſtance of the paſtoral ſimplicity of ancient times.

V. 17. *Helped them*—The princeſſes.

father, he ſaid, How *is it that* ye are come ſo ſoon to day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name Gerſhon: for he ſaid, I have been a ſtranger in a ſtrange land.

23 And it came to paſs in proceſs of time, that the king of Egypt died: and the children of Iſrael, ſighed by reaſon of the bondage, and they cried; and their cry came up unto God by reaſon of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Iſaac, and with Jacob.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

CHAP. III.

1. *God appears to Moſes in a flame of fire in a buſh, and appoints him to be the deliverer of his people.* 16. *He commands him to aſſemble the elders of Iſrael, and go with them to Pharaoh; and promiſes that the Iſraelites ſhall depart from Egypt, laden with the ſpoils thereof.*

NOW Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian: and he led

led the flock to the back ſide of the deſert, and came to the mountain of God, *even* to Horeb.

2 ¶ And the angel of the LORD appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.

7 And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry by reaſon of their taſkmaſters; for I know their ſorrows.

8 And I am come down to deliver them out

V. 1. *To the back ſide*—Or, *the inner parts of the deſert. To the mountain of God*—So called, either from its great height, as Pſal. xxxvi. 6. great mountains being called, in the original, the mountains of God. Or. from God's appearing there now, or from his giving the law from it afterwards. Horeb and Sinai were two tops of the ſame range of mountains. Compare this verſe with Exod. xix. 23. and Acts vii. 30.

V. 5. *Put off thy ſhoes*—The treading barefoot in holy places, ſeems to have been a general cuſtom in the eaſtern countries. *The place whereon thou ſtandeſt is holy ground*—Now conſecrated by God's immediate preſence.

V. 6. *To look upon God*—To behold his glory. *Who can ſee the face of God, and live?* Exod. xxxiii. 20.

of

of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 ¶ Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will be with thee: and this *ſhall be* a token unto thee, that I have ſent thee; when thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his Name? what ſhall I ſay unto them?

V. 8. *Flowing with milk and honey*—A proverbial expreſſion, denoting plenty. The land was rich, and large in compariſon of Goſhen, and according to the bounds deſcribed Gen. xv. 18. Deut. i. 7. and ch. xi. 24.

V. 11. *Who am I?*—The genuine language of humility. What a pity it is, that the expreſſion ſhould ever be the dictate of pride and ſelf-preference! Moſes was conſcious of his own unworthineſs, and of the little influence he had with the court of Egypt.

V. 13. *What is his Name?*—The Egyptians held a plurality of gods, and it is probable the Hebrews were ſomewhat tinctured with their ſuperſtition.

14 And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt:

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael unto the king of Egypt, and ye ſhall ſay unto him, The LORD God of the Hebrews hath met with us: and now let us go, (we beſeech thee)

V. 14. *I AM THAT I AM*—Or, *I will be whom I will be*—i. e. He will be the ſame, when he ſhall deliver the people of Iſrael from Egypt, as he promiſed their fathers ſhould hereafter come, and be the deliverer of mankind. He will be the ſame as he formerly was. His name follows in the next verſe.

V. 15. *The LORD God of your fathers*—Or, *Jehovah, the God of your fathers, hath ſent me. This is my name*—viz. Jehovah. Some critics ſuppoſe, that this name refers to the general nature and eſſence of God. Others think, it refers to the deliverance and ſalvation perfected by the Meſſiah or Son of God.

three

three days journey into the wilderneſs, that we may ſacrifice to the LORD our God.

19 And I am ſure that the king of Egypt will not let you go, no not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs that when ye go ye ſhall not go empty:

22 But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.

CHAP. IV.

1. *Moſes urges ſeveral objections to excuſe his going into Egypt.* 11. *The* LORD *anſwers them.* 14. *He appoints Aaron his brother to be his ſpokeſman.* 20. *Moſes takes Zipporah his wife, and his ſons, and returns into the land of Egypt.* 31. *He is well received by the Iſraelites.*

AND Moſes anſwered and ſaid, But behold, they will not believe me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

2 And the LORD ſaid unto him, What *is* that in thine hand? And he ſaid, A rod.

V. 20. *Stretch out my hand*—Mightily exert my power, ſee Deut. xxvi. 8.

V. 22. *Shall borrow*—This would in ſome meaſure compenſate them for the injuries they had received in Egypt. *Spoil the Egyptians*—Who have ſo long enſlaved and ſpoiled you.

V. 1. *Will not believe me*—Without ſome ſupernatural ſign.

3 And

3 And he ſaid, Caſt it on the ground: and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom; and when he took it out, behold, his hand *was* leprous, as ſnow.

7 And he ſaid, Put thine hand into thy boſom again; and he put his hand into his boſom again; and plucked it out of his boſom; and behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry-*land*: and the water which thou takeſt out of the river, ſhall become blood upon the dry-*land*.

V. 3. *A ſerpent*—Or, according to ſome critics, it was a crocodile.

V. 7. *Put thine hand*—The leproſy was generally reckoned a diſeaſe incurable by human art. The inflicting therefore, and inſtantly curing this diſeaſe, was a demonſtrative proof of divine power. See Leviticus xiii. 3. Numbers xii. 13. alſo 2 Kings v. 27.

10 And

10 And Moſes ſaid unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

11 And the LORD ſaid unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou wilt ſend.

14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee he will be glad in his heart.

15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.

V. 10. *Not eloquent*—Or, *not a man of words*; not fluent in ſpeech; yet his words might be nervous and weighty.

V. 13. *Whom thou wilt ſend*—By any perſon thou ſhalt chooſe, ſo not by me. From falſe humility, or fear, he would decline the office at all events! Conceit and preſumption too often urge the uncalled and unqualified, while fear and ſelf-diffidence ſometimes deter the qualified and called.

V. 16. *He ſhall be unto thee inſtead of a mouth*—i. e. He ſhall be thy organ, or miniſter, to publiſh thy orders to the people; and thou ſhalt be his oracle, to deliver to him the mind and will of God.

17 And

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

21 ¶ And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 And it came to paſs by the way in the inn, that the LORD met him, and ſought to kill him.

V. 20. *The rod of God*—The ſymbol of divine power, and the inſtrument by which Moſes wrought his miracles.

V. 24. *Met him*—Moſes, perhaps in ſome viſible ſhape, as Numb. xxii. 22, 31. *To kill him*—For neglecting to circumciſe his ſon.

25 Then

25 Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt it at his feet, and ſaid, Surely a bloody huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

27 And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the LORD, who had ſent him, and all the ſigns which he had commanded him.

29 And Moſes and Aaron went and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads, and worſhipped.

CHAP. V.

1. *Moſes and Aaron go in to Pharaoh.* 4. *Pharaoh contemns them, and increaſes the burdens of the Iſraelites.* 15. *The officers of the children of Iſrael complain to Pharaoh, but in vain.* 21. *They expoſtulate with Moſes and Aaron.* 22. *Moſes complains to the LORD.*

AND afterward Moſes and Aaron went in, and told Pharaoh, Thus ſaith the LORD

V. 25. *A ſharp ſtone*—Or, knife of flint. *At his feet*—The feet of Moſes. *Surely a bloody huſband art thou to me*—q. d. I was fain to redeem thy life by the blood of my ſon.

V. 26. *So he*—The LORD. *Let him go*—Suffered Moſes to purſue his journey.

God

God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the LORD our God; leſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get ye unto your burdens.

5 ¶ And Pharaoh ſaid, Behold the people of the land now *are* many, and ye make them reſt from their burdens.

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, ye ſhall lay upon them; ye ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

V. 2. *Who is the LORD? Who is Jehovah?*—Poſſibly he thought Jehovah might be ſome tutelar or local deity. *I know not Jehovah*—I do not ever remember to have heard of ſuch a God; nor do I at all care about him.

V. 7. *Straw to make brick*—The ſtraw was mixed with clay and mud; theſe were ſlightly blended and kneaded together, and afterwards baked in the ſun.

9 Let

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get ye ſtraw where ye can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw.

13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to day, as heretofore?

15 Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the LORD.

18 Go therefore now *and* work: for there

V. 14. *The officers* were Iſraelites, but *the taſk-maſters* were Egyptians.

ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily taſk.

20 And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh:

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe ye have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants to put a ſword in their hands to ſlay us.

22 ¶ And Moſes returned unto the LORD, and ſaid, Lord, Wherefore haſt thou *ſo* evil entreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

CHAP. VI.

1. *God promiſes that he will deliver the Iſraelites from ſlavery.* 9. *Moſes ſpeaks to the children of Iſrael, but they hearken not to him for anguiſh of ſpirit.* 14. *The heads of the families of Reuben, Simeon, and Levi are enumerated.*

THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for

V. 21. *To be abhorred* — Or, *to ſtink. To put a ſword, &c.*—A proverbial expreſſion, importing, to give them a handle to deſtroy us. Ignorant and paſſionate people, by miſtaking occaſions for cauſes, charge the injuries of their enemies upon their beſt friends.

V. 22. *Returned unto the LORD*—Either to ſome particular place where the LORD condeſcended to meet with and reveal himſelf to Moſes: Or, *he turned to the LORD* — He addreſſed himſelf to God in prayer.

with

with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, con-

V. 3. *But by my name JEHOVAH was I not known to them*—The text has been rendered thus; *I appeared unto Abraham by the name of God Almighty; and was not I alſo known to them by my name JEHOVAH?*

V. 7. *Take you for a people*—A people under my immediate government and peculiar protection. *And I will be your God*—The object of your adoration and hope: you ſhall know and ſerve me, and enjoy not only every kind of ſpiritual, but tempora bleſſings from me.

cerning

cerning the which I did ſwear, to give it to Abraham, to Iſaac, and to Jacob: and I will give it to you for an heritage: I *am* the LORD.

9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the heads of their father's houſes: the ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 ¶ And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: and the years of the

V. 12. *And Moſes ſpake before the LORD*—The phraſe evidently points at ſome viſible appearance of the Deity, that divine Shechinah, in which God diſcovered himſelf unto Moſes.

life

life of Levi *were* an hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni, and Shimi, according to their families.

18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali, and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's ſiſter to wife; and ſhe bare him Aaron and Moſes: and the years of the life of Amram *were* an hundred and thirty and ſeven years.

21 And the ſons of Izhar; Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba, daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

V. 20. *Jochebed his father's ſiſter*—Rather, *his couſin-german.*

V. 23. *Of Amminadab*—A prince of the tribe of Judah. The Levites might marry into any tribe they pleaſed.

26 Theſe

26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes and Aaron.

28 And it came to paſs on the day *when* the LORD ſpake unto Moſes in the land of Egypt,

29 That the LORD ſpake unto Moſes, ſaying, I *am* the LORD: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

1. *God declares to Moſes that Pharaoh will not hearken to him.* 10. *Aaron throws down his rod, and it becomes a ſerpent.* 11. *The magicians perform the like prodigy; but the rod of Moſes devours their rods.* 20. *Moſes changes the water into blood.* 22. *The magicians do the ſame, and Pharaoh's heart is hardened.*

AND the LORD ſaid unto Moſes, See I have made thee a god to Pharaoh: and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaoh's heart, and

V. 26. *According to their armies*—Or, *Tribes*. The word implies *a regularly diſpoſed multitude.*

V. 1. *A god*—Thou ſhalt, as a god, inflict and remove the plagues that Aaron ſhall denounce.

V. 2. *Thou ſhalt ſpeak all that I command thee*—Thou ſhalt ſpeak it to Aaron, and Aaron ſhall ſpeak it to Pharaoh.

multiply

multiply my ſigns and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great judgments.

5 And the Egyptians ſhall know, that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they.

7 And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

8 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before

V. 5. *The Egyptians ſhall know*—The great deſign of this exhibition of miracles, was to prove to the Egyptians, and ſo to all the world, that the Jehovah of the Jews was not only ſuperior to theirs, and to all the gods of the nations; but alſo, that he was the ſovereign ruler and controuler, as well as the maker, of all created things.

V. 9. *Shew a miracle*—It evidently appears from hence, that miracles were judged, by the common ſenſe of mankind, a proper and ſufficient proof of a commiſſion from God. To this our Saviour conſtantly appeals: *Believe me for the work's ſake: The works which I do, they witneſs for me*, &c. And as this is a text ſuited to the immediate ſenſes of mankind; ſo it is agreeable to the beſt reaſon, and the trueſt judgment.

Pharaoh,

Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe men, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their enchantments:

12 For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

13 ¶ And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had ſaid.

14 And the LORD ſaid unto Moſes, Pharaoh's heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water: and thou ſhalt ſtand by the river's brink againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold I will ſmite with the rod that *is* in mine hand upon the waters which *are* in the river, and they ſhall be turned to blood.

V. 11. *With their enchantments*—Or, *enchantments by drugs.* The word properly refers to the *burning*, or *heating* their magical drugs in incantations, which frequently made a part in thoſe infernal ceremonies.

V. 12. *Became ſerpents*—Perhaps, real ſerpents artfully conveyed in the room of the rods.

V. 14. *Is hardened*—In the Hebrew, *is made heavy.*

V. 17. *In this thou ſhalt know*—Words and ſigns had hitherto been unavailing with Pharaoh: Moſes is therefore commanded now to ſtretch the awful rod of puniſhment over him. *In the river*—The Nile.

18 And

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink: and the Egyptians ſhall loathe to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the LORD commanded: and he lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river, were turned to blood.

21 And the fiſh that *was* in the river died: and the river ſtank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them: as the LORD had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

V. 19. *Stretch out thy hand*—In token of the divine malediction. *Upon the waters*, &c.—The text is more elegantly tranſlated, *Upon their rivers*, or, *branches of their river*, (for they have only the Nile) *their canals*, *their lakes*, or *large ſtanding waters*, *and all reſervoirs of water of a ſmaller kind. In veſſels of wood and ſtone.*—The water of the Nile is thick and muddy; and the Egyptians *purify it either by a paſte made of almonds*, or *by filtrating it through certain pots made of white earth.*

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

1. *The plague of frogs.* 17. *Of lice.* 21. *Of flies.* 22. *The land of Goſhen is free from flies.* 32 *Pharaoh ſtill hardeneth his heart.*

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs:

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

V. 25. *And ſeven days were fulfilled*—Probably after the plague had laſted a week, the Lord removed it.

V. 1. *Go unto Pharaoh*—Sufficient warning is given him of the approaching puniſhment.

V. 3. *The river ſhall bring forth*—The Nile, with all its ſtreams, ponds, and lakes.

6 And

6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do ſacrifice unto the LORD.

9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I entreat for thee, and for thy ſervants, and for thy people; to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only?

10 And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the LORD, becauſe

V. 8. *Intreat the Lord* — This haughty prince, finding that his magicians could not remove the plague, now requeſts the ambaſſadors of the great God to become interceſſors for him with their almighty maſter; while he humbly, but fallaciouſly, promiſes to grant their requeſts, and to diſmiſs them with honour.

V. 9. *Glory over me*—i. e. *Take the honour to thyſelf, to appoint me the time when I ſhall intreat for thee.* Some writers ſuppoſe, that Pharaoh choſe to wait the whole day, to ſee if the plague would ceaſe of itſelf.

V. 10. *He ſaid, To morrow*—Or, *againſt to morrow:* Do not loſe a day.

of

of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes; and the frogs died out of the houſes, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt.

19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaoh's

V. 17. *The duſt of the land*—It is remarkable, that the power of Jehovah was exerted upon the very things that were the *objects* of the Egyptians *worſhip*. As the Nile, the earth, the cattle, the air, &c. Strange gods theſe, that could neither help themſelves, nor their votaries! Into what a degree of infatuation may man fall?

V. 18. *And the magicians did ſo*—Some writers affirm this verſe to be very badly tranſlated, as the latter clauſe of it ſeems to point out its true meaning. They tranſlate it, *And the magicians endeavoured with their inchantments*, to take away, or remove, *the lice, and they could not: ſo there were lice upon man and upon beaſt.*

V. 19. *The finger of God*—The immediate power and work of God. See Luke xi. 20. compared with Matth. xii. 28. 1 Sam. vi. 9. Pſal. cix. 27. Yet ſtill, *Pharaoh's heart was hardened.*

heart,

heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh; lo, he cometh forth to the water; and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me:

21 Elſe, if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know, that I *am* the LORD in the midſt of the earth.

23 And I will put a diviſion between my people, and thy people: to morrow ſhall this ſign be.

24 And the LORD did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarms *of flies*.

V. 21. *Swarms of flies*—Or, a mixture of noxious creatures. Some perſons underſtand by the word, a mixture of ſerpents, ſcorpions, and other venemous animals. Others ſuppoſe it means, a kind of inſects, as hornets, waſps, gnats, &c. Our margin, has it, a mixture of noiſome beaſts. Wiſd. xi. 15, 16, 17. Some tranſlators render it, the dog-fly; and the rather, as this inſect was particularly offenſive to dogs; animals held in religious veneration amongſt the Egyptians.

V. 23. *Put a diviſion*—I will remarkably diſtinguiſh.

V. 24. *The land was corrupted*—The original word ſignifies, to deſtroy or ſpoil, as well as to corrupt. The Pſalmiſt ſays, theſe flies devoured them. Probably the air was infected, and many of the people poiſoned and ſtung to death by this innumerable ſwarm.

25 And

25 And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the LORD our God: lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days journey into the wilderneſs, and ſacrifice to the LORD our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God in the wilderneſs; only ye ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the LORD, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the LORD.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes; and he removed the ſwarms *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

V. 25. *In the land*—i. e. Goſhen. He now grants leſs than he did before. See ver. 8.

V. 26. *The abomination of the Egyptians*—The oxen, ſheep, goats, &c. that they worſhipped, and abhorred to have ſacrificed. The Egyptians eſteemed it a profanation to ſacrifice any kind of cattle, except ſwine, bulls, clean calves, and geeſe.

32 ¶ And

32 ¶ And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

1. *A peſtilence deſtroys the cattle of the Egyptians.* 8. *Sore boils and blains afflict the bodies of men and beaſts.* 22. *Dreadful ſtorms of hail and thunder lay waſte the fields.* 27. *Pharaoh renews his treaty with Moſes, but inſtantly breaks his word.*

THEN the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me:

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the LORD ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the children's of Iſrael.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

V. 4. *Shall ſever between*—Though their cattle were intermixed, breathed the ſame air, and eat the ſame food.

V. 6. *The cattle of Egypt died*—i. e. (As the context and ſubſequent part of the chapter, ver. 19, 20. ſhews.) *All the cattle which died was of Egypt; but of the cattle of Iſrael died not one.*

7 And

7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it toward the heaven in the ſight of Pharaoh:

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh; and Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had ſpoken unto Moſes.

13 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God

V. 8. *Aſhes of the furnace* — The matter of this plague is from *Fire*, another of their deities. The Iſraelites laboured in the *furnace*, and the Egyptians are now plagued by the aſhes of it. How juſt a retaliation! See Deut. iv. 20. and 1 Kings viii. 51.

V. 9. *A boil breaking forth*—Or, *An inflammation breaking forth into blains*. The original word ſignifies, *an inflammatory ſwelling*. This tumor, or ulcer, Moſes afterwards calls the *botch* or inflammation of Egypt. See Deut. xxviii. 27.

of

of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know, that *there is* none like me in all the earth.

15 For now will I ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth.

16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the LORD

V. 13, 14, 15, 16. The following verſion of theſe verſes renders them extremely plain and intelligible. V. 13. *Let my people go, that they may ſerve me*; 14. *otherwiſe I will, at this time, ſend all my plagues upon thy heart, that thou mayeſt know there is none like me in all the earth:* 15. *for now I could ſtretch out my hand, and ſmite thee and thy people with peſtilence, and thou ſhouldeſt be cut off from the earth.* 16. *But, in very deed, for this cauſe have I made thee to ſubſiſt*—Held thee up, preſerved thee; or, *raiſed thee up*—From the foregoing ſickneſs, the miſery of the late judgment of ulcers. *That I might ſhew in thee my power*—In juſtly inflicting puniſhments on thoſe who diſobey my commands.

amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes:

21 And he that regarded not the word of the LORD, left his ſervants and his cattle in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven: and the LORD ſent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 And Pharaoh ſent and called for Moſes and Aaron, and ſaid unto them, I have ſinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it is enough) that there be no *more* mighty thunderings and hail;

V. 23. *Ran along the ground*—Like a fiery whirlwind, ſcorching up and beating down all before it.

V. 24. *So there was hail*—Univerſal hail, ver. 25, except where the children of Iſrael abode, ver. 26.

and

and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD; *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know, how that the earth *is* the LORD's.

30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not ſmitten: for they *were* not grown up.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go: as the LORD had ſpoken by Moſes.

V. 31. *The flax was bolled*—i. e. Riſen in ſtalk.

V. 35. *And the heart of Pharaoh was hardened* — Probably this hardneſs of heart was the judicial conſequence of his ſin. The prayer of Moſes opened and ſhut heaven, like Elijah's. And ſuch is the power of God's two witneſſes, Rev. xi. 6. Yet neither Moſes nor Elijah, nor thoſe two witneſſes, could ſubdue the hard hearts of men. Pharaoh was frighted into compliance by the judgments, but, when they were over, his convictions vaniſhed away, as the early dew at the riſing of the ſun.

CHAP.

CHAP. X.

1. *Pharaoh, by the perſuaſion of his ſervants, treats again with Moſes, but they do not agree.* 12. *The plague of locuſts is ſent.* 16. *Pharaoh cries for mercy, but ſtill hardens his heart.* 21. *The plague of darkneſs is inflicted.* 24. *Pharaoh, ſtill obdurate, would have the cattle of the Iſraelites remain behind.*

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know, how that I *am* the LORD.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? let my people go, that they may ſerve me:

4 Elſe, if thou refuſe to let my people go, behold, to-morrow will I bring the locuſts into thy coaſts:

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field:

6 And they ſhall fill thy houſes, and the houſes

V. 3. *How long wilt thou refuſe to humble thyſelf?*—God's intention was to bring Pharaoh to a juſt ſenſe of himſelf, and to a lowly acknowledgment of the ſovereignty of the LORD of heaven and earth.

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of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth unto this day. And he turned himſelf, and went out from Pharaoh.

7 And Pharaoh's ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? let the men go, that they may ſerve the LORD their God: knoweſt thou not yet, that Egypt is deſtroyed?

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young, and with our old, with our ſons and with our daughters, with our flocks and with our herds will we go: for we *muſt hold* a feaſt unto the LORD.

10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go and your little ones: look *to it*; for evil *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the LORD; for that ye did deſire. And they were driven out from Pharaoh's preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-wind upon the land all that day and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts.

14 And

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the LORD your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the LORD your God; that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red-ſea: there remained not one locuſt in all the coaſts of Egypt.

20 But the LORD hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt.

V. 17. *This death*—So termed from the univerſal and almoſt inſtantaneous deſtruction they occaſion in a country.

V. 21. *Darkneſs which may be felt*—The miſts and vapours being ſo groſs and palpable: and it was a darkneſs which could not be removed by the common methods then uſed to ſupply the abſence of the ſun.

22 And

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings.

24 And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD: only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices and burnt-offerings, that we may ſacrifice unto the LORD our God.

26 Our cattle alſo ſhall go with us: there ſhall not an hoof be left behind; for thereof muſt we take to ſerve the LORD our God: and we know not with what we muſt ſerve the LORD until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

V. 23. *The children of Iſrael had light*—God is no leſs tender in mercies to thoſe who obey, than fearful in judgments to thoſe who deſpiſe his word.

V. 29. *I will ſee thy face again no more*—I will bring thee no more meſſages from God, nor give thee any more advice or aſſiſtance. And it is very likely that he never ſaw his face afterwards. What follows in the next chapter, ver. 4—8, moſt probably was delivered now before he left Pharaoh's preſence.

CHAP.

CHAP. XI.

1. *The* LORD *informs Moſes, that after one plague more Pharaoh will let the Iſraelites go.* 2. *He commands them to borrow from the Egyptians jewels of ſilver and of gold.* 4. *Moſes denounces to Pharaoh the death of all the firſt-born in Egypt.*

AND the LORD ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaoh's ſervants, and in the ſight of the people.

4 ¶ And Moſes ſaid, Thus ſaith the LORD, About midnight will I go out into the midſt of Egypt.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born

V. 4. *I will go out into the midſt of Egypt*—By the miniſtry of a deſtroying angel. See 2 Sam. xxiv. 16. ch. xii. 23. alſo ver. 12. Amos v. 17.

V. 5. *From the firſt-born of Pharaoh—unto the maid-ſervant that is behind the mill*—i. e. From the higheſt to the loweſt. In thoſe countries they had two portable mill-ſtones to grind their corn; the uppermoſt whereof was turned round by a ſmall handle of wood, or iron, placed in the rim: and the women uſed to ſeat themſelves over-againſt each other, with the mill-ſtones between them. *All the firſt-born of beaſts*—Probably becauſe of their ſubſerviency to idolatry, ſee ch. xii. 12. *A dog ſhall not move his tongue*—A proverbial expreſſion, denoting that they ſhould not meet with the leaſt let, but ſhould depart in peace and quietneſs.

of

of the maid-ſervant, that *is* behind the mill; and all the firſt-born of beaſts.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know, how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

1. *The paſſover is inſtituted.* 29. *The firſt-born are ſlain.* 37. *The Iſraelites depart out of the land of Egypt.*

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

V. 8. *Thy ſervants ſhall come unto me*—By thy order and immediate appointment. This was fulfilled ch. xii. 31. *Went out from Pharaoh in great anger*—Or, *went out from Pharaoh, who was in great anger.*

V. 9. *And the LORD ſaid*—Or, *had ſaid unto Moſes.*

2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe.

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe take *it*, according to the number of the ſouls; every man, according to his eating, ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take *it* out from the ſheep, or from the goats:

6 And ye ſhall keep it up until the fourteenth

V. 2. *This month*—viz. Abib. *Shall be*—or, *Is* the beginning of months. *It ſhall be*—Or, *Is the firſt month of the year.* Some Commentators ſuppoſe, that the Jews, before this event happened, began their year, like moſt other nations, in the autumnal equinox, after their harveſt and vintage. But that now there was to be a change made, from the firſt to the ſeventh month, in commemoration of their deliverance from Egypt. Others think, there was no change in the caſe, but that *Abib*, which anſwers to our *March*, was always the firſt month of the year, and *Tiſri* the ſeventh.

"Who ſhall decide, when doctors diſagree,
"And able Caſuiſts doubt, like you and me."

V. 3. *A lamb* — Or, *a kid.* The word ſignifies either. Perhaps this appointment of a *lamb*, or *kid*, to ſacrifice, might be in oppoſition to the Egyptian worſhip of the ram and the goat; the repreſentatives of the conſtellation *Aries* and *Jupiter Ammon.* *A lamb for an houſe*—Signifies a lamb for each family. Gen. vii. 1. Men, women, and children, indiſcriminately partook of this repaſt.

V. 5. *Without blemiſh*—Or, *Perfect.* This was an indiſpenſible qualification in ſacrifices. *A male*—As being of the more excellent ſex, and therefore generally eſteemed preferable in ſacrifices. Lev. i. 3, 10. Although in peace-offerings and euchariſtical ſacrifices the ſex ſeems to have been eſteemed as indifferent. *Of the firſt year*—As an emblem of purity, and innocence.

V. 6. *Keep it until the fourteenth day*—i. e. apart from the flock. Perhaps in oppoſition to the Egyptians, who uſed on this full moon, to make merry and ſacrifice to the ram. *And the whole aſſembly*—i. e. any perſon of the aſſembly,—*Shall kill it*—The ſlaying of the paſſover was not appropriated to the prieſthood, as the offering of the blood was. See Lev. i. 2, 3, 4. *In the evening*—Or, *between the two evenings.* The firſt evening anſwered to our afternoon, or from mid-day to ſun-ſet: the ſecond laſted till the twilight was gone, or till night.

day

day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all with water, but roaſt *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye ſhall burn with fire.

11 And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the LORD's paſſover.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the gods of Egypt I will execute judgment: I *am* the LORD.

V. 8. *In that night*—The night following the fourteenth day. We muſt not forgot, that the Hebrew day commenced from the ſetting of the ſun. The lamb was to be ſacrificed the fourteenth, between three and ſix; but was eaten upon the fifteenth day, i. e. in the beginning of it. *Roaſt with fire*—A type of Him who endured the divine wrath for us. *With unleavened bread*—Pure, unmixed, uncorrupted; for leaven is a kind of corruption. *With bitter herbs*—Or, ingredients.

V. 9. *Eat not of it raw*—It was to be thoroughly done, none of the blood remaining in it. *The head with the legs, &c.*—All was to be ſacred, and conſidered as ſuch.

V. 10. *Let nothing remain* — Or, *Ye ſhall let nothing of it remain until the morning; but if any ſhall happen to remain, ye ſhall burn it with fire.*

V. 12. *Againſt all the gods*—Idols, or princes.

13 And

13 And the blood ſhall be to you for a token upon the houſes where ye *are*: and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtroy *you*, when I ſmite the land of Egypt.

14 And this day ſhall be unto you for a memorial; and ye ſhall keep it a feaſt to the LORD throughout your generations: ye ſhall keep it a feaſt by an ordinance for ever.

15 Seven days ſhall ye eat unleavened bread: even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every man muſt eat, that only may be done of you.

17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations by an ordinance for ever.

18 In the firſt *month*, on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the

the congregation of Iſrael, whether he be a ſtranger, or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take ye a lamb according to your families, and kill the paſſover.

22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon: and ſtrike the lintel and the two ſide-poſts with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until morning.

23 For the LORD will paſs through to ſmite the Egyptians: and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the LORD will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs, when ye be come to the land which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean ye by this ſervice?

27 That ye ſhall ſay, It *is* the ſacrifice of the LORD's paſſover, who paſſed over the houſes of

V. 23. *And will not ſuffer the deſtroyer*—The deſtroying angel; whether a good or bad angel who can tell?

of

of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

29 ¶ And it came to paſs, that at midnight the LORD ſmote all the firſt-born of the land of Egypt, from the firſt-born of Pharaoh that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon; and all the firſt-born of cattle.

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get ye forth from amongſt my people, both ye and the children of Iſrael: and go ſerve the LORD, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before

V. 29. *The firſt-born*—The original word comes from a verb that ſignifies to precede, or, go before; and may ſignify the moſt diſtinguiſhed.

it

it was leavened, their kneading troughs being bound up in their clothes upon their ſhoulders.

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians, jewels of ſilver, and jewels of gold, and raiment.

36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required.* And they ſpoiled the Egyptians.

37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſide children.

38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt: for it was not leavened; becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victuals.

40 Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and and thirty years.

V. 34. *Before it was leavened*—Or, which had not been leavened. *Their kneading-troughs* — Either wooden bowls, or a kind of leather cover-lid hooked up ſomewhat like a bag. Some ſay, their lumps of paſte bound up in their cloaths, thin, ſlight, garments; perhaps reſembling what the Arabs call hykes; a robe, ſix yards long, and five or ſix feet broad, which ſerves for a compleat dreſs by day, and for a bed and covering by night. See Deut. xxiv. 13. Probably the Roman Toga was of much the ſame kind.

V. 35. *They borrowed* — Rather aſked, requeſted, jewels, or, veſſels of ſilver and gold.

V. 40. *Was four hundred and thirty years* — Including that of their fathers, from Abraham's entering Canaan.

41 Aud

41 And it came to paſs, at the end of the four hundred and thirty years, *even* the ſelf-ſame day it came to paſs, that all the hoſts of the LORD went out from the land of Egypt.

42 It *is* a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be obſerved of all the children of Iſrael in their generations.

43 And the LORD ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſover: There ſhall no ſtranger eat thereof.

44 But every man's ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof:

45 A foreigner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten; thou ſhalt not carry forth ought of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof.

47 All the congregation of Iſrael ſhall keep it.

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the LORD, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you.

V. 46. *A bone thereof*—See John xix. 33, 36.

50 And

50 Thus did all the children of Iſrael; as the LORD commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, *that* the LORD did bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1. *The firſt-born are ſanctified to God.* 5. *The command concerning unleavened bread is repeated.* 18. *The Iſraelites are conducted by the way of the deſert to the Red-Sea.* 19. *Moſes takes the bones of Joſeph with him.* 20. *The Iſraelites encamp at Etham.* 21. *God goes before them in a pillar of a cloud by day, and of fire by night.*

AND the LORD ſpake unto Moſes, ſaying,
2 Sanctify unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of bondage; for by ſtrength of hand the LORD brought you out from this *place:* there ſhall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and

V. 2. *Sanctify to me*—Set them apart, or ſeparate them from common to ſacred uſes. But it appears from Numb. iii. 12, that the Levites were afterwards choſen inſtead of the firſt-born; who were to be redeemed at a certain rate, which was applied to the maintenance of the prieſts. Numb. xviii. 15, 16.

V. 5. *When the Lord ſhall bring thee into the land of the Canaanites, thou ſhalt keep this ſervice*—Not before.

honey, that thou ſhalt keep this ſervice in this month.

6 Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the LORD.

7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year.

11 And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee, and to thy fathers, and ſhall give it thee,

12 That thou ſhalt ſet apart unto the LORD all that openeth the matrix: and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORD's.

13 And every firſtling of an aſs thou ſhalt redeem with a lamb: and if thou wilt not redeem

V. 12. *Thou ſhalt ſet apart*—Shalt cauſe to paſs over; ſhalt transfer the right from thyſelf to the Lord. See Lev. xviii. 21. and Numb. iii. 12—48.

V. 13. *Thou ſhalt redeem with a lamb*—This was to be underſtood of all unclean beaſts in general. See Numb. xviii. 15.

it,

it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou redeem.

14 And it ſhall be when thy ſon aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage:

15 And it came to paſs when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the LORD all that openeth the matrix, being males; but all the firſt-born of my children I redeem:

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the LORD brought us forth out of Egypt.

17 And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near; for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderneſs of the Red-ſea. And the children of Iſrael went up harneſſed out of the land of Egypt.

V. 16. *Frontlets between thine eyes*—As conſpicuous as any thing fixt to thy forehead, or between thine eyes.

V. 18. *Through the way*—Or, towards the wilderneſs. *Went up harneſſed.*—Ready girt, or armed, equipped; they marched like an army with banners. Some critics render the paſſage, *went up haſtily.*

19 And

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 ¶ And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

1. *Pharaoh purſues the Iſraelites.* 19. *The pillar of a cloud that went before them, removes and goes behind them.* 21. *Moſes divides the ſea, and the Iſraelites paſs through the midſt of it, as upon dry land.* 23. *The Egyptians follow them, and are all drowned.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over-againſt Baal-zephon: before it ſhall ye encamp by the ſea;

V. 19. *The bones of Joſeph*—See Gen. l. 25. From Acts vii. 16, it ſeems as if the bones of all the patriarchs were, upon this occaſion, removed out of Egypt. *Straitly*—Or, *ſtrictly ſworn.*

V. 20. *And encamped in Etham*—Which lay upon the edge or extremity of the wilderneſs of Shur, ch. xv. 22, next to Egypt. Here they were to be tried, Deut. viii. 2.

V. 21. *The LORD*—JEHOVAH, who appeared to Moſes in the buſh, i. e. CHRIST, 1 Cor. x. 9. *Went before them*—The Shechinah, or ſymbol of the divine preſence, continually attended them, 1 Cor. x. 9. *In a pillar*—Or, *column, of fire*, and *a cloud.* This pillar or column deſerted them not till they paſſed over Jordan; it brought them to the borders of Canaan.

3 For

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaoh's heart, that he ſhall follow after them; and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know, that I *am* the LORD. And they did ſo.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But the Egyptians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army,) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

V. 3. *The wilderneſs hath ſhut them in*—Or, *Hath ſhut up the way againſt them.* Probably they had mountains on their right hand and on their left, the Red-ſea in their front, and Pharaoh and his army behind them. How perilous a ſituation, had not God been their conductor!

V. 7. *Six hundred chariots*—Perhaps his uſual guard, the very choice and ſtrength of his army. Chariots were very early, eſpecially in the eaſtern countries, uſed in war. It is ſaid, that they were uſually drawn by four horſes.

V. 9. *By the ſea*—Called the Red-ſea, or Sea of Suph; a kind of marine moſs.

10 ¶ And

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them; and they were ſore afraid: and the children of Iſrael cried out unto the LORD.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? for *it had been* better for us to ſerve the Egyptians than that we ſhould die in the wilderneſs.

13 And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to-day: for the Egyptians whom ye have ſeen to-day ye ſhall ſee them again no more for ever.

14 The LORD ſhall fight for you, and ye ſhall hold your peace.

15 And the LORD ſaid unto Moſes, Wherefore crieſt thou unto me? ſpeak unto the children of Iſrael, that they go forward.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it; and the

V. 10. *And they were ſore afraid*—How unbelieving and puſillanimous they were, notwithſtanding the divine protection!

V. 13. *Fear ye not*—God is your defence and ſhield. How majeſtic and compoſed a reply? compare Numb. xii. 3. *Stand ſtill*—Think not to ſave yourſelves either by fighting or flying.

V. 14. *Ye ſhall hold your peace*—Silently contemplate the great work which JEHOVAH will aſſuredly perform.

V. 16. *Lift up thy rod over the ſea, and divide it*—Moſes was to lift up his rod, then God would divide the ſea.

children

children of Iſrael ſhall go on dry-*ground* through the midſt of the ſea.

17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know, that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 And the angel of God, which went before the camp of Iſrael, removed and went behind them: and the pillar of the cloud went from before their face, and ſtood behind them:

20 And it came between the camp of the Egyptians, and the camp of Iſrael, and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night.

21 ¶ And Moſes ſtretched out his hand over the ſea; and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and

V. 17. *I will harden the hearts of the Egyptians*—Will ſuffer covetouſneſs and revenge to harden them. *Will get me honour*—The original word ſignifies, *to be glorified.*

V. 19. *The Angel*—CHRIST, called JEHOVAH, ver. 24. The divine meſſenger and leader of the Iſraelites cauſed the miraculous pillar to intervene between them and the Egyptians, ſo as to give perfect light to the former, while it was complete darkneſs to the latter. The cloud was dark on one ſide, but lucid on the other: ſo the word and providence of God have a black and dark ſide towards ſin and ſinners, but a bright and pleaſing ſide to Iſraelites indeed.

V. 21. *And the LORD cauſed the ſea to go back by a ſtrong eaſt-wind*—This put the waters in motion, and by blowing all night gradually effected this wonderful ſeparation. The wind was the inſtrumental, but God was the efficient cauſe.

made

made the ſea dry-*land*, and the waters were divided.

22 And the children of Iſrael went into the midſt of the ſea upon the dry-*ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning watch the LORD looked unto the hoſt of the Egyptians through the pillar of fire, and of the cloud, and troubled the hoſt of the Egyptians,

25 And took off the chariot-wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the LORD fighteth for them againſt the Egyptians.

26 And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea; and the ſea returned to his ſtrength

V. 22. *The waters were a wall*—i. e. Stood collected in a heap on each ſide. See Joſh. iii. 16.

V. 25. *Took off*, or *entangled, their chariot wheels, ſo that they drave very heavily*—The way grew deep, their hearts grew ſad, their wheels dropt off, their axle-trees failed. The Egyptian hoſt, conſiſting of chariots and cavalry, might find great difficulty in paſſing a channel, when the Iſraelites, being foot, might find little or none: ſo that Nature here fought with its Maſter againſt the unwiſe. See a noble expoſition of this paſſage in Pſal. lxxvii. 16—20.

V. 27. *And the ſea returned to its ſtrength*—With its uſual force, after being miraculouſly ſuſpended. How timely critical were theſe *ebbings* and *flowings*, ſuppoſing there was no miracle in the caſe! A perſon muſt be truly credulous, that can believe theſe events to be merely natural.

when

when the morning appeared: and the Egyptians fled againſt it: and the LORD overthrew the Egyptians in the midſt of the ſea.

28 And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them.

29 But the children of Iſrael walked upon dry-*land* in the midſt of the ſea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

31 And Iſrael ſaw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his ſervant Moſes.

CHAP. XV.

1. *Moſes and the Iſraelites ſing a ſong of praiſe to God.* 22. *They advance into the wilderneſs of Shur.* 23. *The waters of Marah being bitter, the people murmur againſt Moſes.* 25. *He makes the water ſweet, by caſting the wood of a certain tree into it.* 27. *The Iſraelites come to Elim, and encamp by the wells of waters.*

THEN ſang Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſay-

V. 29. *Walked — Had walked.* They had paſſed in the *morning watch*; i. e. in ſomewhat leſs than twelve hours; compare ver. 20, 21, 24, 27. which might have been eaſily done, as the place of their paſſage was not twenty miles over. Some ſay that the bay, the gulf, or arm of the ſea was not above two or three leagues over.

V. 30. *Saw the Egyptians dead upon the ſea-ſhore*—Or, *And Iſrael upon* (or, *from*) *the ſhore ſaw the Egyptians dead.*

V. 1. *Then ſang Moſes*—This is ſuppoſed to be the moſt ancient *regular* piece of poetry extant in the world; as being not only compoſed in regular metre, but as abounding with ſublime ſentiments, and lofty, nervous expreſſions. It is alſo applied to the true and original end of poetry, the praiſe of God, and his marvellous doings.

ing, I will ſing unto the LORD: for he hath triumphed glorioufly; the horſe and his rider hath he thrown into the ſea.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my fathers God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red-ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right-hand, O LORD, is become glorious in power: thy right-hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together; the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be

I will ſing to the LORD—This was the grand chorus of the ſong, (ſee ver. 21.) and is, as it were, the great theme and ſubject of it.

V. 4. *Caſt or thrown into the ſea*—With great force, as an arrow is ſhot from a bow. Or, launched them as eaſily into the deep, as an archer ſhoots an arrow from his bow.

V. 5. *They ſank as a ſtone*—How poetically is their deſtruction here ſet forth?

V. 9. *My luſt*—i. e. Deſire of gain and revenge. See a ſimilar beauty in the ſong of Deborah, Judges v. 29, 30.

ſatisfied

ſatisfied upon them; I will draw my ſword, my hand ſhall deſtroy them.

10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, amongſt the gods! Who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders!

12 Thou ſtretchedſt out thy right-hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold of the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab, trembling, ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 Fear and dread ſhall fall upon them: by

V. 11. *Amongſt the gods* — The idols of the nations, or princes of Zoan. *Glorious in holineſs*—i. e. In thy nature, in juſtice, mercy, and truth. *Fearful in praiſes*—i. e. To be praiſed with reverence. Or, to be feared for his praiſe-worthy acts.

V. 12. *The earth ſwallowed them*—The abyſs which the ſea covers: or, the ſands on the ſhore.

V. 13. *Thou haſt led forth the people* —Out of Egypt, and through the Red-ſea, as a ſhepherd leads his flock. *To thy holy habitation* — Either the land of Canaan, or the tabernacle of holineſs. The verſe may be tranſlated thus: *Thou, in thy mercy, leadeſt forth the people whom thou haſt redeemed: Thou, in thy ſtrength, leadeſt them forth to thy holy habitation.*

V. 14, 15, 16. *The people ſhall hear, &c.*— Rather, *The people hear, they tremble: ſorrow takes hold on the inhabitants of Paleſtina. Strait the dukes of Edom are amazed. The mighty men of Moab, trembling takes hold upon them: all the inhabitants of Canaan melt away. Terror falls upon them: and fear, from the greatneſs of thine arm. They ſhall be dumb as a ſtone, till thy people paſs over.* Rendering the verbs in the preſent tenſe, is much more ſublime and nervous than the common rendering. See this paſſage verified, Joſh. ii. 10. ch. v. 1. ch. ix. 9.

the

the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O LORD, till the people paſs over, *which* thou haſt purchaſed.

17 Thou ſhalt bring them in and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in; *in* the ſanctuary, O LORD, *which* thy hands have eſtabliſhed.

18 The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry-*land* in the midſt of the ſea.

20 And Miriam the propheteſs, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam anſwered them, Sing ye to the LORD; for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

22 ¶ So Moſes brought Iſrael from the Red-ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water.

23 ¶ And when they came to Marah, they could

V. 17. *The mountain of thine inheritance*—This verſe undoubtedly refers to Jeruſalem and Mount Sion.

V. 19. *For the horſe of Pharaoh*—This verſe contains what the Greeks call the *Epiphonema* of the ſong, which includes the whole ſubject, like the firſt chorus.

V. 20. *The propheteſs* — Miriam might be favoured with divine inſpiration. See Numb. xii. 2. and Mich. vi. 4. *A timbrel*—Or, *tabret*, Gen. xxxi. 27. a muſical inſtrument played on by beating. She led the women, as Moſes led the men.

V. 23. *Marah*—i. e. Bitterneſs.

could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured againſt Moſes ſaying, What ſhall we drink?

25 ¶ And he cried unto the LORD; and the LORD ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them,

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

V. 24. *Murmurred*—To murmur, is to conceive evil thoughts of God, his word, or works, in the heart, and to ſpeak unworthily thereof with the tongue.

V. 25. *Were made ſweet*—Some ſay, by the natural efficacy of the wood. Others, by the Lord's immediate power. *There he made for them—and proved them*—Or rather, ſay ſome critics: *And there, after he had proved him*, [i. e. Moſes,] *he made with him the following covenant, that it might be obſerved.*

V. 27. *To Elim*—A word which ſignifies *rams*, according to ſome etymologiſts; or *plains*, according to others. So widely do critics differ, both in the derivation and meaning of words. Surely it muſt be wiſe, then, in a commentator, to ſpeak dubiouſly of things ſo little known. Elim is ſuppoſed to be ſituated on the northern ſkirts of the deſart of Sin.

CHAP.

CHAP. XVI.

1. *The Iſraelites murmur in the wilderneſs of Sin.* 13. *Quails are ſent in the evening, and manna in the morning.* 16. *Some injunctions are given concerning the manna.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month after their departing out of the land of Egypt.

2 ¶ And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs:

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

4 Then ſaid the LORD unto Moſes, Behold, I will rain bread from heaven for you: and the people ſhall go out, and gather a certain rate

V. 1. *Wilderneſs of Sin*—This wilderneſs lies between Elim and Mount Sinai.

V. 2. *The whole congregation murmur*—The murmuring is univerſal; men, women, and children ſeem to have been infected with it. *Would to God we had died*—O Iſrael, is this thy gratitude for deliverance from Egypt and death? Surely it cannot be!—What, the deſcendents of Jacob found murmuring againſt their deliverer, and ſpurning at the providence of Jehovah, even when he was leading them to the land of promiſe; becauſe they ſee not an immediate ſupply of food ready to their wiſhes! Where was their confidence in, and reliance on the power of that God who had wrought ſuch wonders for them and their forefathers? Truly, ingratitude is no new thing; we may read it in the conduct and diſpoſition of every man living. Each of us may hide his face in the duſt, and ſay, Lord, I am the man; thus have I, Iſraelite-like, returned ingratitude to thee for all thy paſt mercies! May I do ſo no more.

V. 4. *A certain rate every day*—Each day was to have its ſupply, and they were to depend upon God for the morrow. See Matt. vi. 11. & ch. vi. 31.

every

every day, that I may prove them, whether they will walk in my law, or no.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out of the land of Egypt.

7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth your murmurings againſt the LORD: and what *are* we, that ye murmur againſt us?

8 And Moſes ſaid, *This ſhall be*, when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur againſt him: and what *are* we? your murmurings *are* not againſt us, but againſt the LORD.

9 And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD: for he hath heard your murmurings.

10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and, behold, the glory of the LORD appeared in the cloud.

V. 7. *Shall ſee the glory of the LORD* — Either ſhall ſee him manifeſting himſelf with peculiar brightneſs, as ver. 10. Or, ſhall be convinced of his power and preſence by the miraculous deſcent of the manna, ver. 14. See Numbers xiv. 21, 22. alſo John ii. 11.

11 ¶ And

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the LORD your God.

13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 ¶ And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar-froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the LORD hath given you to eat.

16 This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your perſons; take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered ſome more, ſome leſs.

18 And when they did mete *it* with an omer,

V. 15. *They ſaid, It is manna*— Rather, *They ſaid, What is it?* For they knew not what it was, Deut. viii. 3. In alluſion to which they called it *manna*, ver. 31.

V. 16. *An omer* — About three quarts, or a little more than ſix pounds weight, Roman meaſure. In ver. 36, *an omer is* ſaid to be *the tenth part of an ephah*. The ephah contains ſeven gallons, two quarts, and about half a pint, wine meaſure. The *omer* mentioned Lev. xxvii. 16, was of a different meaſure from that mentioned here.

V. 18. *Mete it with an omer*—An omer was the quantity allowed for each perſon.

he

he that gathered much, had nothing over, and he that gathereth little, had no lack: they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning.

20 Notwithſtanding they hearkened not unto Moſes; but ſome of them left of it until the morning, and it bred worms, and ſtank: and Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

22 And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is that* which the LORD hath ſaid, To-morrow *is* the reſt of the holy ſabbath unto the LORD: bake *that* which ye will bake, *to-day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to-day; for to-day is a ſabbath unto the LORD: to day ye ſhall not find it in the field.

26 Six days ye ſhall gather it, but on the ſe-

V. 22. *They gathered twice as much* —That which was left on other days *bred worms and ſtank*, but on the ſabbath-day it retained its ſweetneſs. How ſtriking a leſſon to the Iſraelites, of God's regard for the ſabbath?

venth day, *which is* the ſabbath, in it there ſhall be none.

27 And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the LORD ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey.

32 And Moſes ſaid, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moſes, ſo

V. 31. *Like coriander ſeed*—i. e. for *ſize*, its colour was as the colour of bdellium, i. e. pearl colour. See Numb. xi. 7. Three things are here predicated of the manna; its ſize, very ſmall; its colour, white; and its taſte, like wafers, or cakes mixt with honey; i. e. when unbaked. When it was dreſſed, it was like freſh oil. Numb. xi. 8.

Aaron

Aaron laid it up before the teſtimony, to be kept.

35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

1. *The Iſraelites murmur at Rephidim.* 6. *Moſes, by God's command, ſtrikes the rock in Horeb, and water guſhes out of it.* 8. *Amalek fights againſt Iſrael, and is defeated.* 15. *Moſes builds an altar in remembrance of the victory.*

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children and our cattle with thirſt?

4 And Moſes cried unto the LORD, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 ¶ And the LORD ſaid unto Moſes, Go on before

before the people, and take with thee of the elders of Iſrael: and thy rod, wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold, I will ſtand before thee there upon the rock in Horeb; and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the LORD among us, or not?

8 Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to-morrow I will ſtand on the top of the hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek. And Moſes, Aaron, and Hur went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes' hands *were* heavy; and they took a ſtone and put *it* under him, and he ſat

V. 9. *Moſes ſaid unto Joſhua*—This is the firſt time mention is made of Joſhua, or Jeſus, who makes ſo diſtinguiſhed a figure in the ſubſequent part of the ſacred hiſtory. Formed under the conduct of Moſes, he is appointed general under his direction, and ordered to ſelect proper men to fight with Amalek.

V. 10. *Hur*—Joſephus ſays, Hur, was huſband to Miriam: probably this is the ſame perſon mentioned 1 Chron. ii. 19.

V. 11. *When Moſes held up his hand Iſrael prevailed*—Some writers think, that the ſight of the rod held up, inſpired the Iſraelites; as the loſs of it depreſſed them. Others think, it was only by way of appeal to God to grant them the victory.

thereon;

thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 ¶ And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the LORD ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi:

16 For he ſaid, Becauſe the LORD hath ſworn, *that* the LORD *will have* war with Amalek from generation to generation.

CHAP. XVIII.

1. *Jethro bringeth to Moſes his wife and children.* 19. *He adviſes him to conſtitute rulers over the people.* 20. *Moſes hearkens to the counſel of his father-in-law.* 27. *Jethro departs into his own land.*

WHEN Jethro the prieſt of Midian, Moſes' father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the LORD had brought Iſrael out of Egypt;

2 Then Jethro Moſes' father-in-law took Zipporah Moſes' wife, after he had ſent her back,

V. 15, 16. *Moſes built an altar*—Altars were not only built for ſacrifice, but alſo for memorials and teſtimonies, Joſh. xxii. 26, 27, See Gen. xxxi. 48. Judges vi. 24. This, built by Moſes, was erected in memory of the victory over Amalek; for he called it *JEHOVAH-niſſi*, the Lord my banner.

V. 16. *Becauſe the Lord hath ſworn*—Rather it ſhould be, *Becauſe the hand of the Lord ſhall be for ever upon the banners of war againſt Amalek.* The Amalekites were deſcendants from Eſau, and perhaps looked upon themſelves as lineal heirs to Canaan.

3 And

3 And her two ſons; of which the name of the one *was* Gerſhon; (for he ſaid, I have been an alien in a ſtrange land:)

4 And the name of the other *was* Eliezer; (for the God of my father, *ſaid he, was* mine help, and delivered me from the ſword of Pharaoh.)

5 And Jethro, Moſes' father-in-law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God:

6 And he ſaid unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife and her two ſons with her.

7 ¶ And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him: and they aſked each other of *their* welfare; and they came into the tent.

8 And Moſes told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoiced for all the goodneſs which the LORD had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the had of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all

all gods: for in the thing wherein they dealt proudly, *he was* above them.

12 And Jethro, Moſes' father-in-law, took a burnt-offering and ſacrifices for God: and Aaron came, and all the elders of Iſrael to eat bread with Moſes' father-in-law before God.

13 ¶ And it came to paſs on the morrow that Moſes ſat to judge the people: and the people ſtood by Moſes from the morning unto the evening.

14 And when Moſes' father-in-law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father-in-law, Becauſe the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the ſtatutes of God and his laws.

17 And Moſes' father-in-law ſaid unto him, The thing that thou doeſt, *is* not good.

18 Thou wilt ſurely wear away, both thou,

V. 11. *For in the thing*—Or, *Even by the very thing in which they dealt proudly.* Their intended miſchief is fallen upon their own heads.

V. 12. *Took a burnt-offering*—Both burnt-offerings and peace-offerings, Lev. i. 9. chap. vii. 15, 34. were in general uſe among believers, before the giving of the law. See Gen. iv. *To eat bread*—The phraſe, in this place, ſignifies to partake of the ſacrifice. *Before God*—i. e. The place where the Shechinah now appeared: or before God's preſence in the tabernacle.

V. 13. *To judge the people*—To adminiſter juſtice to them, or to reveal or explain the mind of God to them in particular caſes. The Iſraelites were under a theocracy; and Moſes was God's vice-gerent, or inſtead of God to the people.

and

and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyſelf alone.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God:

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover thou ſhalt provide out of all the people able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them: *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thyſelf, and they ſhall bear *the burthen* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure,

V. 19. *To God-ward* — Continue ſtill to be mediator between God and the people.

V. 21. *Able men*—Men of ability, firm both in body and mind; who may be qualified to judge, and reſolute to do right. *Such as fear God*—That fear to do any thing which might incur his diſpleaſnre; and are faithful to deliver and enforce his divine commands. *Men of truth*—Whoſe veracity may be depended upon, who may ſafely be confided in and truſted. *Hating covetouſneſs*—who are proof againſt bribery and corruption: not lovers of money; leſt it ſhould blind their ſight, and cauſe them to pervert judgment. See Deut. xvi. 19. 1 Sam. viii. 3.

V. 23. *And God command thee*—Moſes could do nothing without God's command; and Jethro was too wiſe and modeſt to expect a complyance with his advice, unleſs it was authorized by the divine approbation.

dure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkened to the voice of his father-in-law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 And Moſes let his father-in-law depart; and he went his way into his own land.

CHAP. XIX.

1. *The Iſraelites come to Sinai in the third month.* 10. *Moſes is commanded to ſanctify the people.* 12. *They are forbidden to approach unto the mount.* 18. *The Lord deſcends upon the mountain in the midſt of thunders and lightnings, and talks with Moſes.* 20. *Moſes goes up to the Lord to the top of the mountain.*

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs: and there Iſrael encamped before the mount.

3 ¶ And Moſes went up unto God, and the

V. 1. *In the third month*—This verſe may more properly be read, *The children of Iſrael, in the third month after they had left the land of Egypt, on the firſt day of the month, came into the wilderneſs of Sinai.*

V. 3. *Went up unto God*—Aſcended to that part of the mountain, where the Lord manifeſted himſelf, and from whence he iſſued his ſacred mandates.

LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael;

4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto myſelf.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine:

6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him.

8 ¶ And all the people anſwered together, and ſaid, All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the LORD.

10 And the LORD ſaid unto Moſes, Go unto

V. 5. *A peculiar treaſure*—Peculiarly dear to me and carefully guarded by me. Or, ye ſhall be a people peculiar to me above all others.

V. 6. *A kingdom of prieſts*—Each perſon a king and prieſt unto God. Separated from the world, and conſecrated to God's ſervice *An holy nation*—As diſtinguiſhable by their holineſs, as prieſts are by their office. Or, *ye ſhall be unto me a prieſtly kingdom, and an holy nation*—A nation in covenant with God, and ſeparated to his uſe.

the

the people, and ſanctify them to-day and to-morrow, and let them waſh their clothes,

11 And be ready againſt the third day: for the third day the LORD will come down in the ſight of all the people upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to yourſelves *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount ſhall be ſurely put to death:

13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned, or ſhot through; whether *it be* beaſt or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come to the mount.

14 And Moſes went down from the mount unto the people, and ſanctified the people; and they waſhed their clothes.

15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives.

16 ¶ And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and

V. 12. *Set bounds to the people*—The people were not to approach the mount at all, till the ſound of the trumpet had continued ſome time! They were then to advance from the camp, when God deſcended, v. 16, towards the mount; which they did under the conduct of Moſes, and *ſtood at the nether part of the mount*, ver. 17. See Deut. iv. 11.

V. 16. *There were thunders and lightnings*—Air, fire, and light, in their moſt formidable exertions, attended he Divinity on this ſolemn occaſion: A retinue of glorious angels, bright, as the living flame, ſurrounded him: Nature expreſſed a moſt extraordinary commotion at his preſence; and a ſound like that of a trumpet, was ſent forth by his angelic miniſters, as the ſummons to appear before him. How truly awful were the ſeveral circumſtances! Perhaps there never was a more ſolemn and majeſtic diſplay of the Divine Glory. See Pſalm lxviii. 8. Judges v. 4, 5. and Deuteronomy iv. 11.

the

the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.

17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount.

18 And mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

21 And the LORD ſaid unto Moſes, Go down, charge the people, leſt they break through unto the LORD, to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the LORD, ſanctify themſelves, leſt the LORD break forth upon them.

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it.

24 And the LORD ſaid unto him, Away, get

V. 20. *And the LORD came down* —Or, *But the LORD, as he deſcended upon mount Sinai, called Moſes to the top of the mount*—Or, *Now the LORD having deſcended, called Moſes*—The people were permitted to approach to the foot of the mountain; Aaron and the elders were allowed to advance ſomewhat higher; but Moſes might go up to the top.

thee

thee down, and thou ſhalt come up, thou and Aaron with thee: but let not the prieſts and people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

1. *God delivers the law of the ten commandments.* 18. *The people cannot ſuſtain the majeſty of God.* 21. *Moſes enters the cloud.* 24. *God directs an altar of earth to be raiſed to him.*

AND God ſpake all theſe words, ſaying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt have no other gods before me.

V. 25. *So Moſes went and ſpake unto them*—Or, *So Moſes went, and ſpake unto them all theſe words.* See ver. 7. If this be juſt, the next chapter muſt begin, *And God ſpake, ſaying, &c.*

V. 1. *All theſe words*—If *all theſe words* refer not to the laſt verſe in the former chapter, (ſee the laſt note) they muſt refer to the *ten words*, or *commandments*, as Moſes calls them Deut. iv. 13. Theſe words God himſelf ſpake from the midſt of the fire, Deut. v. 22. on which account it is called *a fiery law*, Deut. xxxiii. 2. Theſe were the only words which God himſelf ſpake to the people; the reſt were delivered to Moſes. See ver. 21, 22. compared with Deut. v. 22. And it is probable, that, in this ſolemn intercourſe with the Deity, the heavenly hoſts which attended the divine preſence, miniſtered and mediated between the Lord and Moſes, as Moſes mediated between the Lord and the people. If ſo, thoſe paſſages in the new teſtament are eaſily explained, which ſpeak of the law as given by the *miniſtration of angels. God ſpake*—It may be by the *miniſtration of angels.*

V. 2. *I am the LORD thy God*—A general preface to the commandments, Lev. xix. 26. Jehovah, as the peculiar God of the Hebrews, ſpeaks now in that character, recognizing his anguſt titles, and juſt authority over them. *I am Jehovah*—The ſelf-exiſtent Being, who has a right to command; the promiſed Deliver, in covenant with thee and with thy fathers.

V. 3. *Thou ſhalt have no other gods before me*—Thou ſhalt hold and acknowledge no other Deliverer or Saviour. *Thou ſhalt know no God but me; for there is no Saviour beſide me*, Hoſ. xiii. 4. Thou ſhalt ſeek for, and apply to no other. This commandment is levelled againſt all idol-worſhip, and a plurality of gods. *Before me*—Before *my face, beſide me*, or *for ever.*

4 Thou

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltleſs that taketh his name in vain.

V. 4. *Not make any graven image*—Thou ſhalt not form to thyſelf any graven or carved image; any delineation, ſimilitude, or repreſentation of any thing, either in heaven, earth, or ſea, i. e. for the purpoſe of worſhipping. *Thou ſhalt worſhip the LORD thy God, and Him only ſhalt thou ſerve*—This command forbids not only the forming any images of falſe deities, but any imaginary repreſentations of the true God. See Deut. iv. 12.

V. 5. *Thou ſhalt not bow down to them*—This explains the foregoing verſe. *For I am a jealous God*—So jealous for his honour, as not to bear a rival in his worſhip, Iſa. xlii. 8. and ſo full of juſt indignation, as not to ſpare thoſe who tranſgreſs againſt him. Or, as jealous of any alienation of affection from him, or want of proper reſpect paid to him, as a huſband is jealous of any preference given to others, or at any token of ſlight ſhewn to himſelf. See Exod. xxxiv. 15. Deut. xxxi. 16. Judges ii. 17. Jer. iii. 9, 20. *Viſiting the iniquity of the fathers upon the children*—i. e. Puniſhing with ſignal judgments the iniquities of the fathers upon the children; not only perſonally puniſhing the parents themſelves, but further cauſing their guilt to prove a puniſhment to their poſterity. Chiefly, when they continue in their father's ſins. *Of them that hate me*—Idolatry is downright hatred of God: it proceeds from the want of a juſt eſteem for, and an alienation of heart from him.

V. 7. *Thou ſhalt not take the name of the LORD thy God in vain*—Thou ſhalt not uſe his name on trifling occaſions, nor in a light, vain, or unbecoming manner. Neither ſhalt thou forſwear thyſelf; nor transfer the name of God to a vain thing. *For the LORD will not hold him guiltleſs, that taketh his name in vain*—i. e. He will hold him guilty, and moſt ſeverely puniſh him for it. Exod. xxxiv. 7. Jer. xxx. 11.

8 Remember

8 Remember the ſabbath-day, to keep it holy:

9 Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that *is* within thy gates;

11 For *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

V. 8. *Remember the ſabbath-day*—Or, *Remember the day of reſt, to keep it holy*—Let that day be conſidered as a day ſet apart and ſanctified to my uſe. Jer. xvii. 21, 27. *The day of reſt*—The day wherein God reſted from his work of creation, and which he peculiarly bleſſed and ſanctified, ſee ver. 11. and Gen. ii. 3.

V. 9. *Six days ſhalt thou labour*—Thou ſhalt dedicate ſix days to the common and ordinary buſineſs of life. *But the ſeventh day*—Thou ſhalt conſecrate to the worſhip and ſervice of thy Creator. Theſe commandments reſpect our duty towards God; the following relate to our duty towards our neighbour.

V. 12. *Honour thy father and mother*—Love, reverence, and eſteem them; and, if their ſituation in life require it, aſſiſt them to the utmoſt of thy power. The word rendered *honour*, ſignifies to eſteem and treat as weighty and honourable, as worthy of all duty and reſpect.

V. 13. *Thou ſhalt not kill*—Or, *Thou ſhalt do no murder*—i. e. Thou ſhalt not knowingly and voluntarily deprive any one of life upon any pretence, or by any means or methods whatſoever. And if no one, certainly not thyſelf: ſo that ſuicide is here plainly and abſolutely forbidden. We are not to do any thing to hurt our own or another's health; much leſs are we to deſtroy our life.

V. 14. *Thou ſhalt not commit adultery*—After ſecuring the life, the Lord proceeds to ſecure that part of property which is often eſteemed dearer to human creatures, than life itſelf. See Matt. v. 27. alſo Lev. xx. 10.

15 Thou

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbour's.

18 And all the people ſaw the thunderings and lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed, and ſtood afar off.

19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye

V. 15. *Thou ſhalt not ſteal*—Thou ſhalt not defraud thy neighbour by any method, ſecret or violent, of any part of his juſt property. See Lev. xix. 11. Mark x. 19. Eph. iv. 28.

V. 16. *Thou ſhalt not bear falſe witneſs* — Thou ſhalt not ſwear falſly againſt thy neighbour, nor any ways injure him by lying or falſe accuſation. But who regards? Whoſe reputation is free, even for an hour from ſlander? I fear, ſcarce one in a thouſand: ſo rife is back-biting and evil-ſpeaking!

V. 17. *Thou ſhalt not covet*—Not inordinately deſire any thing that is thy neighbour's. Thou ſhalt not envy thy neighbour's lot, nor be diſcontented at thy own.

V. 18. *Saw the thunderings—Perceived*; they were ſenſibly affected with the noiſe, and with ſeeing the lightning; inſomuch that they ſhrunk back with terror, and removed to a diſtance from the bounds appointed them.

have

have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP. XXI.

1. *Here is the duty of maſters towards their ſervants.* 12. *The puniſhment to be inflicted on murderers.* 15. *On revengeful and reviling.* 16. *The law concerning manſtealing.* 18. *Aſſault and battery.* 20. *Correcting a ſervant.* 22. *Hurting a woman with child.* 24. *The law of retalliation.* 26. *Concerning maiming a ſervant.* 28. *An ox goring.* 33. *Damage by opening a pit.* 35. *And cattle fighting.*

NOW theſe *are* the judgments which thou ſhalt ſet before them.

V. 1. *The judgments*—Probably it means, ſuch judicial or political laws as reſpected the civil government, and the rights between man and man. Theſe are called judicial laws. Theſe general rules are to be conſulted in particular caſes, and were deſigned to ſuperſede continual enquiries.

2 If thou buy an Hebrew-ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he come in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her maſter's, and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door-poſt: and his maſter ſhall bore his ear through with an awl; and he ſhall ſerve him for ever.

7 And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

V. 2. *If thou buy an Hebrew-ſervant*—Slavery is here confined to ſix years, and that whether men were ſold as malefactors, ch. xxii. 3. inſolvent debtors, 2 Kings iv. 1. Matt. xviii. 25. or through extreme poverty, Levit. xxv. 39. Deut. xv. 12. All ſlaves were to be releaſed at the year of jubilee, but they might be purchaſed for any intermediate ſpace.

V. 6. *Shall bore his ear*—The cuſtom of boring the ears of ſlaves laſted a long time in Syria and Arabia, as appears from Juv. ſat. i. p. 159. who, in Dryden's tranſlation, makes a Syrian ſlave ſpeak thus:

"Though born a ſlave, though my torn ears are bor'd,
"'Tis not the birth, 'tis money makes the Lord.

But the original mark of ſlavery is now become a badge of honour, and the European ladies are ſeldom dreſſed without their ear-rings.

V. 7. *If a man*—Through extreme poverty is forced to *ſell his daughter*—Neh. v. 5. This is an exempt caſe from the general rule reſpecting male and female ſlaves, Deut. xv. 12, 17. *She ſhall not go out*—As other ſlaves do.

8 If

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: to ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If he take him another *wife*, her food, her raiment, and her duty of marriage ſhall he not diminiſh.

11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

12 ¶ He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

15 And he that ſmiteth his father, or his mother, ſhall be ſurely put to death.

16 ¶ And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

V. 14. *From mine altar* — The church is to be no ſanctuary for treacherous murderers.

V. 15. *He that* maliciouſly and revengefully *ſmiteth his father or mother* — After repeated admonitions, upon the parents accuſation *ſhall ſurely be put to death.*

V. 16. *He that ſtealeth a man*—See Deut. xxiv. 7. This was death by the Athenian and Roman law, and ought to be by the Engliſh too. What a ſcandal to Chriſtianity, that the profeſſed followers of Chriſt ſhould have leſs humanity than the Jews and Heathens had!

17 ¶ And

17 ¶ And he that curſeth his father, or his mother, ſhall ſurely be put to death.

18 And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed:

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him* be quit: only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be throughly healed.

20 And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely puniſhed.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

22 If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow; he ſhall be ſurely puniſhed according as the woman's huſband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life.

24 Eye for eye, tooth for tooth, hand for hand, foot for foot.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eye's ſake.

27 And if he ſmite out his man-ſervant's tooth, or his maid-ſervant's tooth; he ſhall let him go free for his tooth's ſake.

28 If

28 If an ox gore a man, or a woman, that they die; then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſum of money, then ſhall he give, for the ranſom of his life, whatſoever is laid upon him.

31 Whether he have gored a ſon, or have gored a daughter, according to this judgment ſhall it be done unto him.

32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

33 And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein;

34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his.

35 And if one man's ox hurt another's that he die; then they ſhall ſell the live ox, and divide the money of it and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed

V. 28. *If an ox*—Or, *a bull, gore a man, or a woman, that they die*—The ſame was, doubtleſs, the law reſpecting other deſtructive animals, whereof the owners did not take due care.

to

to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox: and the dead ſhall be his own.

CHAP. XXII.

1. *The laws of this chapter are, the law concerning theft.* 5. *Treſpaſs by cattle.* 6. *Damage by fire.* 7. *Truſts.* 14. *Borrowing cattle.* 16. *The law againſt fornication.* 18. *Forbidding witchcraft.* 19. *Againſt beſtiality.* 20. *Furbidding idolatry.* 21. *The law concerning the poor.* 28. *Againſt reviling rulers.* 29. *Commanding to offer the firſt fruits.* 31. *And forbidding to eat torn fleſh.*

IF a man ſhall ſteal an ox, or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.

2 If a thief be found breaking up, and be ſmitten, that he die; *there ſhall* no blood *be ſhed* for him.

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him; *for* he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

V. 1. *If a man ſteal an ox or a ſheep*—It is obſervable that a ſmaller ſatisfaction is required for a ſheep than for an ox, as the ox was not only eſteemable for his worth, but alſo for his labour; and while a double reſtitution is required for many other thefts, a four or five-fold reſtitution is required for cattle. But above all things, it is to be noted, concerning theſe laws reſpecting theft, that none of them make theft capital; and how far it may be juſtifiable for any laws to make it ſo, ſeems a very diſputable point. To take away life for a robbery of a few ſhillings, and to puniſh ſuch an offender as ſeverely as a murderer, appears inconſiſtent with the laws of equity and reaſon, as well as detrimental to the community in general, which it thus deprives of many lives, that might probably by more lenitive meaſures be rendered very uſeful to it.

5 ¶ If

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field; of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe: if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his; the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing it:

11 *Then* ſhall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

12 And

12 And if it be ſtolen from him; he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it; he ſhall not make *it* good: if it *be* an hired *thing*; it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him; he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 He that ſacrificeth unto *any* god, ſave unto the LORD only, he ſhall be utterly deſtroyed.

21 Thou ſhalt neither vex a ſtranger, nor op-

V. 12. *If it be ſtolen from him, he ſhall make reſtitution*— Unleſs he certify by oath, that the thing was ſtolen without his knowledge or privity.

V. 18. *Thou ſhalt not ſuffer a witch to live*—What is rendered witch here, is rendered ſorcerer, ch. vii. 11. Witchcraft not only gives that honour to the devil, which is due to God alone, but it puts work into the devil's hand, expecting him to do good and evil. It wages war with God's government, and bids defiance to divine Providence. But thouſands have been deemed witches, who were nothing but mere cheats and impoſtors, and had no other intercourſe or dealing with evil ſpirits, than other wicked perſons have. Their crime was *lying* and *pretence*, not uſing *ſpells* and *inchantments*. But will it follow that there neither is, nor ever was, any *real* ſorcerers, becauſe thouſands who pretend to be witches and conjurors, have been proved to be mere knaves and deceivers?

preſs

preſs him: for ye were ſtrangers in the land of Egypt.

22 Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me; I will ſurely hear their cry;

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

25 If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? and it ſhall come to paſs, when he crieth unto me, that I will hear; for I *am* gracious.

28 Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 Thou ſhalt not delay *to offer* the firſt of thy ripe fruits, and of thy liqours: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe thou ſhalt do with thine oxen,

V. 25. *Thou ſhalt not be to him an uſurer*—The Hebrew word *Neſhek*, ſignifies *biting*. *Uſury*—Perhaps uſury is ſo termed, in alluſion to the *biting of a ſerpent*—For as the bite of a ſerpent is ſo ſmall as ſcarce to be perceiveable at firſt, but the venom ſoon ſpreads and diffuſes itſelf, till it reaches the vitals; ſo uſury, which at firſt is ſcarce perceivable or felt, at length grows ſo much, as by degrees to devour another's ſubſtance. From Deut. xxiii. 19, 20. it ſeems as if the taking of any kind of intereſt upon money or goods between Jew and Jew was forbidden: although uſury from a foreigner is there permitted. See Lev. xxv. 35, 36.

V. 28. *Thou ſhalt not revile the gods*—*The magiſtrates*, or *judges*. See ver. 8. ch. xxi. 6. and Rom. xiii. 1—7. *Nor curſe the ruler of thy people*—Any one elevated in dignity and authority.

and with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

CHAP. XXIII.

1. *Here is the law againſt bearing falſe-witneſs and giving falſe judgment.* 4. *Of doing good to our enemies, and not oppreſſing ſtrangers.* 10. *Concerning the ſabbatical years.* 14. *The three annual feaſts.* 20: *Gracious promiſes are made, on condition of obedience.*

THOU ſhalt not raiſe a falſe report; put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil: neither ſhalt thou ſpeak in a cauſe, to decline after many, to wreſt *judgment:*

3 Neither ſhalt thou countenance a poor man in his cauſe.

4 If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If thou ſee the aſs of him that hateth thee,

V. 1. *Thou ſhalt not raiſe a falſe report*—Or, *Thou ſhalt not give ear to a falſe report.* The word implies both. Thou ſhalt not ſlander thyſelf, nor give ear to the ſlanders of others. The firſt clauſe of the text may refer to the raiſing or countenancing private calumny; the latter clauſe, to the public atteſtation of ſuch calumny in courts of juſtice. *Thou ſhalt not put thine hand*—Aſſociate or confederate *with the wicked.*

V. 3. *Neither ſhalt thou countenance a poor man in his cauſe*--Thou ſhalt not be influenced by falſe compaſſion for the poor, to countenance a wrong cauſe.

lying

lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked.

8 And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat; and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy olive-yard.

12 Six days ſhalt thou do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

13 And in all *things* that I have ſaid unto you be circumſpect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

V. 5. *And wouldeſt forbear to help him* —Or, *Then thou ſhalt forbear to leave it to him*—i. e. Thou ſhalt not leave the beaſt under his burden, but ſhalt aſſiſt him in raiſing it up again.

" Should'ſt thou thine adverſary's beaſt eſpy
" Fall'n in the road, paſs not unheeding by;
" But help it."

Nothing can excuſe men from diſcharging the offices of kindneſs and humanity.

14 Three

14 Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty:

16 And the feaſt of harveſt, the firſt-fruits of thy labours, which thou haſt ſown in thy field: and the feaſt of in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread; neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

20 ¶ Behold, I ſend an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

V. 14. *Three times in the year*—The Paſſover, Pentecoſt, and Feaſt of Tabernacles: In ſpring, ſummer, and autumn. Then *all the males were to appear before the Lord, in the place that he ſhould chooſe.* Deut. xvi. 16. viz. all who were of competent years, and at their own diſpoſal.

V. 19. *Thou ſhalt not ſeethe a kid in his mother's mile*—See chap. xxxiv. 26. and Deut. xiv. 21. This is forbidden, either in oppoſition to the ancient idolaters, who are ſaid to *ſeethe a kid in its mother's milk*—and to ſprinkle the broth on the fields to make them fruitful, when they had gathered in all their fruits. Or, it is a precept of humanity, intended to prevent all cruelty, and to inculcate a mild and tender diſpoſition. See Leviticus xxii. 28. Deuteronomy xxii. 6, 7.

21 And

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your tranſgreſſions; for my name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.

23 For mine angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year: leſt the land become deſolate, and the beaſts of the field multiply againſt thee.

30 By

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the ſea of the Philiſtines, and from the deſert unto the river; for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

CHAP. XXIV.

1. *Moſes comes down from the mount, and tells the people all the words of the Lord.* 4. *He writes all the words, and reads them to the people.* 8. *He ratifies the covenant of God with them, by the blood of victims.* 13. *He aſcends again into the mountain, and continues there with God forty days and forty nights.*

AND he ſaid unto Moſes, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael; and worſhip ye afar off.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh; neither ſhall the people go up with him.

3 ¶ And Moſes came and told the people all

V. 31. *Set thy bounds from the Red-ſea*—On the ſouth-eaſt. *Unto the ſea of the Philiſtines*—Or, the Mediterranean ſea, or the north weſt. *And from the deſert*—Of Arabia, or the wilderneſs of Shur, on the weſt. *To the river*—Of Euphrates, called the river, by way of eminence, on the north-eaſt. See Gen. xv. 18. Theſe were the bounds promiſed them, but they were promiſed upon condition. And they failing in the condition, the promiſe was fulfilled but for a ſmall time, if ever.

the

the words of the LORD, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words which the LORD hath ſaid, will we do.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

6 ¶ And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the LORD hath ſaid, will we do, and be obedient.

8 And Moſes took the blood and ſprinkled *it* on the people, and ſaid, Behold, the blood of the covenant, which the LORD hath made with you concerning all theſe words.

9 Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they ſaw the God of Iſrael: and *there*

V. 4. *And Moſes wrote all the words*—It is highly probable that the art of writing was derived immediately from God himſelf, and taught to Moſes by the writing on the tables of ſtone, mentioned ver. 12. *And builded an altar—and twelve pillars*—God and the people of Iſrael were covenanting parties: the altar, therefore, was to be a repreſentation of the throne of the Deity; and the twelve pillars of the twelve tribes.

V. 10. *And they ſaw the God of Iſrael*—The glory of God: ſome high and ſenſible demonſtration of his peculiar preſence; for otherwiſe God is inviſible to human ſight; his immediate and eſſential glory no man hath ſeen or can ſee. They ſaw the *place where the God of Iſrael ſtood.* But they *ſaw no ſimilitude.* Deut. iv. 15. Nothing from whence any image, picture, or reſemblance could be formed.

was

was under his feet, as it were a paved work of ſapphire-ſtone, and as it were the body of heaven in *his* clearneſs.

11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

12 And the LORD ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the LORD *was*

V. 12. *Come up*—Leave the elders, and come up higher. *And be there*—It is probable, that Moſes did not expect ſo long a continuance on the mount as forty days and forty nights, when he enjoined the elders to tarry for him where they were, and commiſſioned Aaron and Hur to go backwards and forwards between them and the people,

V. 16. *And the glory of the Lord*—Like devouring fire. *Abode upon mount Sinai, and the cloud covered it ſix days*—Perhaps concealing even from the view of Moſes, the bright ſymbol of the divine glory. But on the ſeventh day the cloud opened and the glory of the Lord brake forth in flames.

like

like devouring fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went up into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days and forty nights.

CHAP. XXV.

1. *The people are to bring their offerings towards erecting of the tabernacle.* 10. *The form of the ark.* 17. *A mercy-ſeat of pure gold.* 22. *From above the mercy-ſeat God will meet and commune with Moſes.* 23. *A deſcription of the table of ſhew-bread.* 31. *Of the golden candleſtick.* 40. *The whole is to be made after the pattern ſhewn to Moſes in the mount.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering, which ye ſhall take of them; gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

5 And ram-ſkins dyed red, and badgers-ſkins, and ſhittim-wood,

6 Oil for the light, ſpices for anointing oil, and for ſweet incenſe,

7 Onyx-ſtones, and ſtones to be ſet in the ephod and in the breaſt-plate.

8 And let them make me a ſanctuary; that I may dwell amongſt them.

V. 18. *Went into the midſt of the cloud, and gat him up into the mount*— To the neareſt acceſs to the divine preſence.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ And they ſhall make an ark *of* ſhittim-wood: two cubits and an half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold.

14 And thou ſhall put the ſtaves into the rings by the ſides of the ark, that the ark may be borne with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

V. 9. *According to all* — Or, *And ye ſhall make all things according to the pattern of the tabernacle, and the pattern of all the inſtruments thereof, which I ſhall ſhew you:* See ver. 40. Heb. viii. 5. Does it not follow from this verſe, as well as from the cloſe of the chapter, that the ſacred utenſils, and indeed the whole Jewiſh ritual, was not modelled after the pattern of Egyptian or other Heathen uſages? Is it likely that God would copy from idol-temples? Rather did not Satan copy from the divine patterns?

V. 10. *And they ſhall make an ark* —The furniture of the moſt ſacred part of the tabernacle, the *holy of holies*, is firſt appointed. Of this the *ark*, or *cheſt*, was the principal; which was about four feet five inches in length, and two feet ſix inches in height and breadth.

V. 11. *A crown of gold round about* —Or, a circular rim of gold round about it.

V. 13. *And thou ſhalt make ſtaves* —Theſe, the Hebrews ſay, were about ten cubits long.

16 And

16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee.

17 ¶ And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings: and their faces *ſhall look* one to another: *toward* the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon the ark; and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims, which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael.

V. 16. *Put into the ark the teſtimony*—i. e. *the tables of the covenant*, inſtruments atteſting the covenant between God and the people. ch. xxxi. 18. Deut. x. 2. Herein was alſo placed the *golden pot that had manna*, and *Aaron's rod that had budded*. See Numbers xvii. 10. Hebrews ix. 4.

V. 17. *A mercy-ſeat of pure gold*—Or, *cover*. Some render it, the *propitiatory*; by this name St. Paul calls it, Heb. ix. 5. and applies this name to Chriſt, Rom. iii. 25. *Whom God hath ſent forth as a propitiatory*, or *mercy-ſeat*.

23 ¶ Thou

23 ¶ Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over-againſt the borders ſhall the rings be, for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowels thereof, to cover withal: *of* pure gold thou ſhalt make them.

30 And thou ſhalt ſet upon the table ſhew-bread before me alway.

31 ¶ And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

V. 30. *Set upon the table the ſhew-bread*—In the Hebrew, *Bread of faces:* So called, becauſe it was to be placed before the ſanctuary, or the immediate preſence of Jehovah. This bread was *ſhewn* or *exhibited* conſtantly before God, and therefore rendered by us, *ſhew-bread.*

V. 31. *And thou ſhalt make a candleſtick*—Or, *chandelier—of pure gold*—Perhaps an emblem of the church, Rev. i. 20. enlightened by the Spirit.

32 And

32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all of it *ſhall be* one beaten-work *of* pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over-againſt it.

38 And the tongs thereof, and the ſnuff-diſhes thereof *ſhall be of* pure gold.

39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels.

40 And look that thou make *them* after their pattern, which was ſhewed thee in the mount.

V. 37. *And they ſhall light*—i. e. The perſons appointed, viz. Aaron and his ſons.

V. 39. *Of a talent of pure gold ſhall he make it*—A talent, ſay ſome calculators, was 3000 ſhekels, or 525ol. ſterl.

CHAP.

CHAP. XXVI.

1. *Moſes is inſtructed, how to make the curtains of the tabernacle.* 14. *The covering which was to ſecure it from the weather.* 15. *Concerning the boards which were to ſupport the curtains.* 31. *The vail between the holy place and the moſt holy.* 36. *The hanging for the door.*

MOREOVER thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work ſhalt thou make them.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains ſhall have one meaſure.

3 The five curtains ſhall be coupled together one to another; and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the coupling; and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond.

5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhall thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another.

6 And thou ſhalt make fifty taches of gold,

V. 1. *The tabernacle* — A kind of portable or ambulatory temple; about ſeventeen yards and an half long, and ſomewhat above five yards broad. The word which we render *tabernacle*, ſignifies a place to dwell in: and as this habitation of the Deity was moveable, like a tent, it is therefore called the tabernacle where Jehovah dwelt, and manifeſted his preſence: thence called Shechinah.

V. 6. *Taches*—Claſps, or buttons.

and

and couple the curtains together with the taches: and it ſhall be one tabernacle.

7 And thou ſhalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the fore-front of the tabernacle.

10 And thou ſhalt make fifty loops on the edge of the one curtain, *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, ſhall hang over the back-ſide of the tabernacle.

13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide, to cover it.

14 And thou ſhalt make a covering for the tent *of* ram-ſkins dyed red, and a covering above *of* badgers-ſkins.

V. 7. *Curtains of goats hair*—Of ſtuff ſpun or wove from goats hair.

15 And

15 And thou ſhalt make boards for the tabernacle *of* ſhittim-wood ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth ſide, ſouthward.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north ſide *there ſhall be* twenty boards.

21 And their forty ſockets *of* ſilver; two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets; two ſockets under one board, and two ſockets under another board.

26 And

26 And thou ſhalt make bars *of* ſhittim-wood; five for the boards of the one ſide of the tabernacle.

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle, for the two ſides weſt-ward.

28 And the middle bar in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made:

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold; their hooks *ſhall be of* gold upon the four ſockets of ſilver.

33 And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail the ark of the teſtimony: and the vail ſhall divide unto you between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

35 And thou ſhalt ſet the table without the vail, and the candleſtick over-againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north ſide.

36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needlework.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold, and thou ſhalt caſt five ſockets of braſs for them.

CHAP. XXVII.

1. *Directions are here given concerning the braſen altar.* 9. *The court of the tabernacle.* 20. *And the oil for the lamp.*

AND thou ſhalt make an altar *of* ſhittim-wood five cubits long, and five cubits broad: the altar ſhall be four-ſquare: and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of network of braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

V. 2. *Horns at the corners thereof* —Probably to faſten the ſacrifice to, before it was ſlain. *Bind the ſacrifice with cords unto the horns of the altar,* Pſ. cxviii. To theſe horns malefactors fled for refuge.

6 And

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And thou ſhalt make the court of the tabernacle: for the ſouth ſide ſouth-ward, *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide.

10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars and their fillets *ſhall be of* ſilver.

11 And likewiſe for the north ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty ſockets *of* braſs: the hooks of the pillars and their fillets *of* ſilver.

12 And *for* the breadth of the court on the weſt ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt ſide, eaſt-ward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three.

16 And for the gate of the court *ſhall be* an hanging

hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oil-olive beaten, for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the LORD: it *ſhall be* a ſtatute for ever unto their generations on the behalf of the children of Iſrael.

CHAP. XXVIII.

1. *Aaron and his ſons are ſet apart for the prieſt's office.* 2. *A deſcription of the high-prieſt's veſtment.* 40. *The garments to be made for the other prieſts.*

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the

V. 1. *Aaron thy brother* — The houſe, and the material parts of the furniture being provided, Jehovah next appoints the miniſters of that houſe. *That he*—Or, *they may miniſter unto me*—Until now, every maſter of a family had been prieſt to his own family.

children

children of Iſrael, that he may miniſter unto me in the prieſt's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſt's office.

4 And theſe *are* the garments which they ſhall make: a breaſt-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſt's office.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joined at the two edges thereof: and *ſo* it ſhall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

V. 6. *The ephod*—Was the outer garment of the high-prieſt, a kind of ſhort veſt, without ſleeves, which hung upon the back and ſhoulders, and came down upon the breaſts, ſomewhat in the nature of our heralds robes. It was joined by two *ſhoulder-pieces*; and was made of *fine linen embroidered with gold, blue, purple, and ſcarlet*—The ephods worn by the other prieſts, were made of linen only: See 1 Sam. ii. 18. ch. xxii. 18.

9 And

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael:

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear the names before the LORD upon his two ſhoulders for a memorial.

13 And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 And thou ſhalt make the breaſt-plate of judgment with cunning work: after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

16 Four-ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a

V. 11. *In ouches of gold*—Hollow places, ſuch as are made in gold-rings to receive and hold the precious ſtones.

ſardius,

ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

19 And a third row a ligure, an agate, and an amethyſt.

20 And the fourth row a beryl, and an onyx, and a jaſper; they ſhall be ſet in gold in their incloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 And thou ſhalt make upon the breaſt-plate chains at the ends *of* wreathen work, *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains* thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the borders thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhall put them on the two ſides of the

the ephod underneath, towards the forepart thereof, over-againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſe from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 And thou ſhalt put in the breaſt-plate of judgment, the Urim and the Thummim; and they ſhall be upon Aaron's heart, when he goeth in before the LORD: and Aaron ſhall bear the judgment of the children of Iſrael upon his heart before the LORD continually.

31 And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of

V. 30. *In the breaſt-plate of judgment the Urim and Thummim* — i. e. *Lights*, and *perfections*. From theſe the prophetical or oracular anſwers from Jehovah were given. See Numb. xxvii. 21. 1 Sam. xxviii. 6. But the grand queſtion is, What the *Urim* and *Thummim* were? Some critics ſuppoſe, that the *Urim* and *Thummim* were only different names for the twelve precious ſtones. Others think, that ſome particular work made by God himſelf was intended by theſe terms. Whatever it was, it is ſaid to have been loſt in the Babyloniſh captivity, as it was wanting at the people's return, Ezra ii. 63. Neh. vii. 65. And it does not ſeem, as if God ever gave anſwer that way any more. How, or in what manner, prophetic anſwers were delivered by *Urim* and *Thummim*, ſeems to be a point undetermined. Some perſons ſuppoſe it was by an *audible voice*. See 1 Sam. xxiii. 11, 12. ch. xxx. 7, 8. 2 Sam. ii. 1, 5, 23, 24. Judges i. 1. ch. xx. 18. Or, by ſome impulſe on the mind of the high-prieſt. Others imagine it was gathered from ſome particular indication from, or repreſentation on a particular part of the breaſt-plate.

it,

it, in the midſt thereof: it ſhall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

36 And thou ſhalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a ſignet, HOLINESS TO THE LORD.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it ſhall be.

38 And it ſhall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be always upon his forehead, that they may be accepted before the LORD.

39 And thou ſhalt embroider the coat of fine linen, and thou ſhalt make the mitre *of* fine linen, and thou ſhalt make the girdle *of* needlework.

40 And for Aaron's ſons thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets

nets ſhalt thou make for them, for glory and for beauty.

41 And thou ſhalt put them upon Aaron thy brother, and his ſons with him: and ſhalt anoint them, and conſecrate them, and ſanctify them, that they may miniſter unto me in the prieſt's office.

42 And thou ſhalt make them linen breeches, to cover their nakedneſs: from the loins even unto the thighs they ſhall reach.

43 And they ſhall be upon Aaron, and upon his ſons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to miniſter in the holy *place;* that they bear not iniquity, and die. *It ſhall be* a ſtatute for ever unto him and his ſeed after him.

CHAP. XXIX.

1. *The ſacrifice and ceremonies of conſecrating the prieſts.* 36. *The ſanctification of the altar.* 38. *The daily ſacrifice.* 43. *Gracious promiſes are made to the people.*

AND this *is* the thing that thou ſhalt do unto them to hallow them, to miniſter unto me in the prieſt's office: take one young bullock, and two rams without blemiſh.

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour ſhalt thou make them.

3 And thou ſhalt put them into one baſket, and bring them in the baſket, with the bullock and the two rams,

4 And Aaron and his ſons thou ſhalt bring unto

unto the door of the tabernacle of the congregation, and ſhalt waſh them with water.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and gird him with the curious girdle of the ephod.

6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then ſhalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And thou ſhalt gird them with girdles, (Aaron and his ſons) and put the bonnets on them: and the prieſt's office ſhall be their's, for a perpetual ſtatute: and thou ſhalt conſecrate Aaron and his ſons.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock.

11 And thou ſhalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beſide the bottom of the altar.

13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver,

V. 7. *Take the anointing oil*—Anointing was the rite of inauguration into the regal, prieſtly, or prophetic office; ſignifying the unction of Chriſt, with the graces of the Holy Spirit, Pſal. xlv. 7. Heb. i. 9.

liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the fleſh of the bullock, and his ſkin, and his dung ſhalt thou burn with fire without the camp: it *is* a ſin-offering.

15 Thou ſhalt alſo take one ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a ſweet ſavour, an offering made by fire unto the LORD.

19 And thou ſhalt take the other ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that is upon the altar, and of the anointing oil, and

V. 19. *The other ram*—For an *heave* or *peace-offering*: of this they were allowed to eat, as with God at his table, ver. 27, 28.

V. 20. *The blood—on the tip of the right ear*—This ceremony is enjoined, Lev. xiv. 14. in the *curing of the leper*.

ſprinkle

ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him.

22 Alſo thou ſhalt take of the ram, the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread that *is* before the LORD:

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them *for* a wave-offering before the LORD.

25 And thou ſhalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a ſweet ſavour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou ſhalt take the breaſt of the ram of Aaron's conſecration, and wave it *for* a wave-offering before the LORD: and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his ſons.

28 And it ſhall be Aaron's and his ſons by a

V. 26. *And thou ſhalt take the breaſt of the ram*—Moſes was the prieſt of the Lord, as well as his deputy and prophet, and acted as ſuch until others were appointed to be prieſts in his room. *And it ſhall be thy part*—Lev. viii. 29. viz. to eat the ſame.

ſtatute

ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of Aaron ſhall be his ſons after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things wherewith the atonement was made, to conſecrate *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have

V. 33. *And they ſhall eat thoſe things*—Or, *They for whom the atonement was made, to conſecrate and ſanctify them, ſhall eat thoſe things. But a ſtranger*—Perhaps one that is not of the ſacerdotal lineage. Common peace-offerings might be carried home, and eaten there, and that on the ſecond day; Lev. vii. 16. ch. xix. 6. This, was to be eaten at *the door of the tabernacle*. ver. 32. And if any *remained unto the morning*, ver. 34. it was to be *burnt with fire*. Thus it was likewiſe with the Paſchal ſacrifice, ch. xii. 10.

commanded

commanded thee: ſeven days ſhalt thou conſecrate him.

36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it; and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year day by day continually.

39 The one lamb thou ſhalt offer in the morning; and the other lamb thou ſhalt offer at even.

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD: where I will meet you, to ſpeak there unto thee.

V. 37. *Whatſoever toucheth the altar* —Either whatever gifts and offerings are laid thereon. Or, any thing whatever that but toucheth it, ſhall be looked upon as legally holy; as whatſoever touched an unclean thing, was certainly deemed legally unclean.

43 And

43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſt's office.

45 And I will dwell amongſt the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the LORD their God.

CHAP. XXX.

1. *A deſcription of the altar of burnt incenſe.* 13. *The half ſhekel is enjoined as a ranſom from the plague.* 18. *A laver of braſs is ordered to be made.* 23. *The holy anointing oil.* 35. *And the rich perfume.*

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof: (four-ſquare ſhall it be:) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

V. 1. *To burn incenſe upon*—This altar was little more than half a yard ſquare, and as high again as it was broad. It was called the *golden altar*, Numb. iv. 11. from its being covered all over with pure gold. Fire was taken from the *braſen altar* by the prieſt, and put into a golden cenſer, and this cenſer with the fire in it, was placed upon this golden altar, to burn incenſe upon it. Numb. xvi. 17, 46. The uſe of incenſe was to perfume the ſanctuary, and to prevent the otherwiſe offenſive ſmell that would have ariſen from the ſacrifices; and to note the acceptableneſs of true prayer to God. Luke i. 10. Rev. viii. 3. This altar was *purified* with the *blood of the ſin-offering* put upon the *horns of it* every year, ſee ver. 10.

3 And

3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withal.

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the vail that *is* by the ark of the teſtimony; before the mercy-ſeat that *is* over the teſtimony, where I will meet with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps he ſhall burn incenſe upon it.

8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it; a perpetual incenſe before the LORD, throughout your generations.

9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt-ſacrifice, nor meat-offering; neither ſhall ye pour drink-offering thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it throughout your generations: it *is* moſt holy unto the LORD.

V. 10. *Shall make an atonement upon the horns of it*—The altar was likewiſe ſprinkled ſeven times with blood, Lev. xvi. 18, 19. This was done at the great day of expiation; when the high prieſt alone entered into the *Holy of Holies*, with the atoning blood, which he *offered for himſelf and for the errors of the people*; Heb ix. 7.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 When thou takeſt the ſum of the children of Iſrael, after their number; then ſhall they give every man a ranſom for his ſoul unto the LORD, when thou numbereſt them; that there be no plague amongſt them, when *thou* numbereſt them.

13 This they ſhall give, every one that paſſeth among them that are numbered, half a ſhekel after the ſhekel of the ſanctuary: (a ſhekel is twenty gerahs:) an half ſhekel *ſhall be* the offering of the LORD.

14 Every one that paſſeth among them that are numbered from twenty years old and above, ſhall give an offering unto the LORD.

15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your ſouls.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal:* and thou

V. 13. *Half a ſhekel*—About fifteen pence of our money. *After the ſhekel of the ſanctuary*—i. e. Agreeable to the ſacred ſtandard.

V. 14. *Nor the poor leſs*—All ſouls are, by nature, equally dear to God, and Chriſt paid an equal *ranſom for all.* See 1 Tim. ii. 6. 1 Pet. i. 18--20. And the rich have as much need of Chriſt as the poor.

ſhalt

ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein.

19 For Aaron and his ſons ſhall waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offerings made by fire unto the LORD.

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*,

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil-olive an hin:

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of

V. 23. *Principal ſpices*—Or, *Take thou alſo unto thee ſpices, of the flower of choice myrrh*—That which dropped from the tree itſelf, which ſome writers term *ſtacte*. The word rendered *pure*, ſignifies to *drop* or diſtil. *Cinnamon* — Some kind of Arabian ſhrub perhaps. *Sweet Calamus* — Or *Cane*, Jer. vi. 20. a kind of ruſh it may be, or flag with a ſpicy root. *And Caſſia*—Some render it *Storax*; but moſt critics ſeem to ſuppoſe it to be the aromatic plant called *coſtus*. Probably they were all the growth of Arabia. Five hundred ſhekels weight of the firſt and laſt, i. e. about 20lb. 10 oz. and half the quantity of the other two were to be infuſed into an *hin*, i. e. about five quarts of *oil-olive*. See the antitype or thing ſignified, Acts i. 5. ch. x. 38. 2 Cor. i. 21. 1 John ii. 20, 27.

the

the apothecary: it ſhall be an holy anointing oil.

26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony,

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſt's office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me throughout your generations.

32 Upon man's fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*:

35 And thou ſhalt make it a perfume, a con-

V. 32. *Upon man's fleſh ſhall it not be poured, neither ſhall ye make, &c.*— Sacred things are not to be rendered common.

fection

ſection after the art of the apothecary, tempered together, pure *and* holy.

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, ye ſhall not make to yourſelves according to the compoſition thereof; it ſhall be unto thee holy for the LORD,

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

1. *God appoints and qualifies Bezaleel and Aholiab for the work of the tabernacle.* 12. *The obſervance of the ſabbath is again commanded.* 18. *Moſes receives the two tables of the law.*

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

3 And I have filled him with the Spirit of God in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip,

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in

V. 1. *I have called by name*—Made choice of. See Iſa. xlv. 3. *Bezaleel*—The grand-ſon of Hur. *And Aholiab*—Of the tribe of Dan, as the principal artiſts. Hiram, who was the head-workman in the building of Solomon's temple, was alſo of the tribe of Dan, 2 Chron. ii. 14.

carving

carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him Aholiab the ſon of Ahiſamach of the tribe of Dan: and in the hearts of all that are wiſe-hearted I have put wiſdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſt's office,

11 And the anointing oil, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth ſanctify you.

V. 13. *Verily my ſabbaths ye ſhall keep*—Not even the work of the tabernacle ſhall interfere with your keeping of the ſabbath. *It is a ſign between me and you*—It is a ſign, that I own you for my people, and that you acknowledge me for your Creator and Lord, when you *reſt*, as *I reſted*. It is alſo a diſtinguiſhing token between you and idolaters.

14 Ye

14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death; for whoſoever doeth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

15 Six days may work be done; but in the ſeventh *is* the ſabbath of reſt, holy to the LORD: whoſoever doeth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the LORD made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

CHAP. XXXII.

1. *The people ſin in making a golden calf, and worſhipping it.* 7. *God gives notice of it to Moſes, who was on the mount with him.* 11. *Moſes interceeds for them, and prevails.* 15. *He comes from the mount, and ſeeing their idolatry, breaks the tables which he had received from God, and burns the golden calf.* 21. *He examines Aaron.* 22. *Aaron's excuſe.* 30. *Moſes prayeth for the people.* 33. *God's anſwer.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the

V. 17. *And was refreſhed*—The original word ſignifies to *reſpire, take breath*, and ſo *to be refreſhed.* This is ſpoken after the manner of men, as *reſting* is applied to God, Gen. ii. 2. Perhaps it might be rendered, *And ceaſed from his work.*

V. 18. *Two tables of teſtimony—written with the finger of God*—By his immediate agency, without any ſubordinate miniſtration; ſee ch. xxxii. 16. It is alſo the work of God alone to write his laws upon mens hearts, Jer. xxxi. 33. 2 Cor. iii. 7, 8.

people

people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods, which ſhall go before us; for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graving tool, after he made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it; and Aaron made proclamation, and ſaid, To-morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and

V. 1. *Up, make us gods*—Some viſible image or repreſentation of the Deity that may always be with us, as the cloud, the viſible emblem of Jehovah, has been. *Up*—Haſte, delay not. How impatient they are and ſelf-willed! *To go before us*—Perhaps, back into Egypt. See Acts vii. 39, 40. They had the ſame inclination to return into Egypt ſome time after, See Numb. xiv. 4. *For as for this Moſes, the man that brought us up out of the land of Egypt*—How coolly and contemptuouſly they ſpeak of him and his actions. How ſoon are benefits forgotten! *We wot not what is become of him*—Whether he be dead or living.

V. 2. *Ear-rings of your ſons*—In the eaſtern countries men wore thoſe kind of ornaments as well as the women. Judg. viii. 24.

V. 4. *Theſe be thy Gods, O Iſrael, which brought thee up out of the land of Egypt*—i. e. This is the viſible repreſentation, the ſymbol, or image, of that God who brought thee out. Could they be ſo ſtupid, as to imagine that melted ear-rings were endued with divine power!

V. 5. *To-morrow is a feaſt to the Lord*—*To Jehovah.* Either he calls the calf by the ſacred name of Jehovah, or the worſhip was intended to the Jehovah repreſented by the calf. This was flatly contrary to the ſecond commandment. But the high-prieſt ſeems to have paid as little regard to the divine prohibition, as the people!

offered

offered burnt-offerings, and brought peace-offerings; and the people ſat down to eat and to drink, and roſe up to play.

7 And the LORD ſaid unto Moſes, Go, get thee down: for thy people, which thou broughteſt out of the land of Egypt, have corrupted *themſelves*,

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the LORD ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

11 And Moſes beſought the LORD his God, and ſaid, LORD, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy

V. 11. *Moſes beſought the LORD*—As Abraham pleaded for Sodom, Gen. xviii. *Why*, or *for what end, doth thy wrath wax hot*—What good purpoſe will be anſwered by it? It is a mode of ſolemn deprecation. See Pſalm xliv. 24. Mark v. 39. compared with Luke viii. 52.

fierce wrath, and repent of this evil againſt thy people.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 And Moſes turned, and went down from the mount: and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide, and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing, do I hear.

19 ¶ And it came to paſs as ſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes' anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to

to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink *of it*.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people, that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* naked: (for Aaron had made them naked unto *their* ſhame amongſt their enemies:)

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORD's ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men.

V. 24. *And there came out this calf* —How diſingenuous is this excuſe? as if chance, not deſign, had produced the idol. O what is man! ſee Gen. iii. 12.

29 For

29 For Moſes had ſaid, Conſecrate yourſelves to-day to the LORD, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written.

33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: behold, mine angel ſhall go before thee: nevertheleſs, in the day when I viſit, I will viſit their ſin upon them.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

V. 32. *If not, blot me, I pray thee, out of thy book*—See a parallel expreſſion Numb. xi. 15. *If thou deal thus, kill me, I pray thee, out of hand. The book which thou haſt written*—As God kept a regiſter of the names of all his people. To this many ſcriptures refer. See Pſ. lvi. 8. lxix. 28. lxxxvii. 6. cxxxix. 16. Iſai. iv. 3. Ezek. xiii. 9. *Neither ſhall they be written in the writings of the houſe of Iſrael*, ſays the Prophet. So Deuteronomy xxv. 6. it is ſaid, *That his name be not put out of Iſrael*, out of the roll or regiſter of Iſrael, which was ſuppoſed to be before God.

V. 33. *Whoſoever hath ſinned, him will I blot out*—He ſhall not live to enjoy the benefits and privileges of my covenant. Impatient of tarrying forty days for Moſes on the mount, and murmuring at the report of the ſpies, they were doomed to wander forty years in the wilderneſs, and never ſuffered to enter into Canaan.

CHAP.

CHAP. XXXIII.

1. *God refuſeth to go with the people.* 4. *They mourn, and abſtain from putting on their ornaments.* 7. *Moſes pitcheth the tabernacle without the camp.* 9. *The* LORD *deſcends in a cloud, and talks with Moſes.* 16. *Moſes interceeds for God's preſence to go with him, and obtains his requeſt.* 18. *He deſires to ſee the glory of the* LORD.

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it:

2 And I will ſend an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and Perizite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and honey, for I will not go up in the midſt of thee: for thou *art* a ſtiff-necked people: leſt I conſume thee in the way.

4 And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now

V. 3. *For I will not go up in the midſt of thee*—My preſence ſhall no longer accompany you, leſt by your multiplied backſlidings you provoke me to deſtroy you.

V. 4. *And no man did put on his ornaments*—The ornaments of dreſs were always eſteemed marks of chearfulneſs and feſtivity. And the laying aſide theſe, and putting on ſackcloth, or other melancholy robes, was uſual in times of trouble and ſorrow, eſpecially in the eaſt. See Iſa. xxxii. 11. Neh. ix. 1.

put

put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Iſrael ſtript themſelves of their ornaments by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs, *that* every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes, until he was gone into the tabernacle.

9 ¶ And it came to paſs, as Moſes entered into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the LORD* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle-door; and all the people roſe up, and worſhipped every man in his tent-door.

11 And the LORD ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp: but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

V. 7. *Moſes took the tabernacle*—A *tent* that bore that name, before that which was formed and reared by the immediate order of God. See ver. 11. This was the tabernacle or tent where God conferred with Moſes; and it ſeems to have been wholly appropriated to religious worſhip.

V. 9. *And the LORD talked with Moſes*—Or, *And the pillar ſtood at the door of the tabernacle, behind Moſes.* There is nothing for *God* in the Hebrew.

V. 11. *Spake unto Moſes face to face*—i. e. By a diſtinct voice, in a familiar, friendly, condeſcending manner.

12 ¶ And

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me? Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I might find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *is it* not in that thou goeſt with us? ſo ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy glory.

19 And he ſaid, I will make all my good-

V. 12. *Whom thou wilt ſend with me*—Who ſhall ſupply the want of thy preſence? What is the conduct of an angel to that of Jehovah?

V. 18. *Shew me thy glory*—Either ſome farther and clearer manifeſtation of God himſelf, or ſome farther diſplay of that *mercy reſerved for thouſands*, in future times to be fully exhibited. See John i. 14. Heb. i. 2, 3. where Chriſt's manifeſtation in the *fleſh* is called *his glory*.

V. 19. *I will make all my goodneſs paſs before thee*—I will give thee a tranſient view of its extent. *I will proclaim the name of the LORD before thee*—Perhaps, I will proclaim the Saviour to be hereafter manifeſted.

neſs

neſs paſs before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live.

21 And the LORD ſaid, Behold *there is* a place by me, and thou ſhalt ſtand upon a rock:

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I paſs by,

23 And I will take away mine hand, and thou ſhalt ſee my back parts: but my face ſhall not be ſeen.

CHAP. XXXIV.

1. *The tables are renewed.* 4. *Moſes goes alone up into the mount.* 5. *The LORD deſcends, and proclaims his name.* 10. *He renews the covenant.* 14. *Divers laws are repeated.* 29. *Moſes deſcends from the mount, and the Iſraelites are dazzled with the ſhining of his face.*

AND the LORD ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and pre-

V. 20. *Thou canſt not ſee my face, and live*—It may be, thou canſt not ſee the full majeſty and glory attending that external ſhape I have now aſſumed. The glory he had now aſſumed, ſeems to be contraſted with his future appearance in the fleſh. Moſes was to ſee ſome obſcure repreſentation of God's glory, ſuch as he could then bear. See ver. 22, 23. Or, *Thou canſt not ſee my face*, may mean, Thou canſt not have a full diſcovery of God's mercy in redemption. Yet he was to have ſuch a partial and imperfect view, as was adapted to the preſent ſtate of things.

ſent

ſent thyſelf there to me in the top of the mount.

3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of ſtone like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 ¶ And the LORD deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD.

6 And the LORD paſſed by before him, and proclaimed, The LORD, the LORD God, merciful, and gracious, long-ſuffering, and abundant in goodneſs and truth,

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*

8 And Moſes made haſte, and bowed his head toward the earth and worſhipped.

V. 6. *The LORD paſſed before him* —Proclaiming his name, the Deliverer and Covenant-God of the Jews; and his attributes at once of mercy and of terror. *Merciful*—Abounding in tender pity and compaſſion. *Gracious*—i. e. Free and diſintereſted in his love: and *long-ſuffering*—Patiently bearing with ſinners, not willing that any ſhould periſh. Yet, at the ſame time, juſt in puniſhing the incorrigibly wicked, and thoſe that preſumptuouſly deſpiſe the riches of his mercy.

9 And he ſaid, If now I have found grace in thy ſight, O LORD, let my LORD, I pray thee, go amongſt us; (for it *is* a ſtiff-necked people;) and pardon our iniquity and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, I make a covenant before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt whom thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thyſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves.

14 For thou ſhalt worſhip no other god: for the LORD, whoſe name *is* Jealous, *is* a jealous God.

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods,

V. 9. *If now I have found grace*— The text may be rendered, *Since now I have found grace in thy ſight, let my LORD, I pray thee, go amongſt us; though it be a ſtiff-necked people: for thou wilt pardon our iniquity and our ſin, and take us for thine inheritance.*

and

and *one* call thee, and thou eat of his ſacrifice.

16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 The feaſt of unleavened bread ſhalt thou keep: ſeven days thou ſhalt eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou cameſt out from Egypt.

19 All that openeth the matrix *is* mine: and every firſtling among thy cattle *whether* ox or ſheep, *that is male.*

20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem. And none ſhall appear before me empty.

21 Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and harveſt thou ſhalt reſt.

22 And thou ſhalt obſerve the feaſt of weeks, of the firſt fruits of wheat-harveſt, and the feaſt of in-gathering at the year's end.

23 Thrice in the year ſhall all your men-children appear before the LORD God, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear

V. 15. *Thou eat of his ſacrifice*— Eating of ſacrifices offered to falſe gods, was an expreſs declaration of communicating in the worſhip of thoſe gods. This ſhews the force of St. Paul's reaſoning, 1 Cor. x. 20.

before

before the LORD thy God thrice in the year.

25 Thou ſhalt not offer the blood of my ſacrifice with leaven; neither ſhall the ſacrifice of the feaſt of paſſover be left unto the morning.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

27 And the LORD ſaid unto Moſes, Write thou theſe words: for after the tenour of theſe words I have made a covenant with thee and with Iſrael.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes' hand, when he came down from the mount,) that Moſes wiſt not that the ſkin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold the ſkin of his face ſhone; and they were afraid to come nigh him.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

V. 29. *Moſes wiſt not that the ſkin of his face ſhone*—The word rendered *ſhone*, ſignifies to irradiate, ſhoot forth, or emit rays of light. And ſo to ſhoot forth as horns, whence it ſignifies a *horn*. The divine glory irradiated the face of Moſes, whence an extraordinary effulgence proceeded. Moſes herein was a type of the tranſfiguration of Chriſt; ſee Matt. xvii. 2.

32 And

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a vail on his face.

34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out. And he came out, and ſpake unto the children of Iſrael *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes' face ſhone: and Moſes put the vail upon his face again, until he went in to ſpeak with him.

CHAP. XXXV.

1. *The people are commanded to bring their offerings towards erecting the tabernacle.* 20. *Their readineſs in offering their free gifts.* 30. *Bezaleel and Aholiab appointed for the work.*

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

2 ¶ Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the LORD: whoſoever doeth work therein ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

V. 3. *Ye ſhall kindle no fire*—For any ſervile work, that ſervants, as well as others, might enjoy the bleſſings of religious reſt.

4 ¶ And

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

5 Take ye from amongſt you an offering, unto the LORD: whoſoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

7 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

10 And every wiſe-hearted among you ſhall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering,

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incenſe-altar, and his ſtaves, and the anointing oil, and the ſweet-incenſe, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt-offering with his braſen-

grate,

grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation; and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of

V. 21. *Whoſe heart ſtirred him up—Lifted him up*, Heb. Nothing elevates and exalts the mind ſo much as true piety and gratitude to God.

V. 22. *And tablets*, or *lockets*—The original word ſignifies ſome female circular ornament, a bracelet, girdle, or necklace. The females contributed as willingly now towards the tabernacle, as before towards the golden calf.

ſilver

ſilver and braſs, brought the LORD's offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it.*

25 And all the women that were wiſe-hearted did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats *hair.*

27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

28 And ſpice, and oil for the light, and for the anointing-oil, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hands of Moſes.

30 And Moſes ſaid unto the children of Iſrael, See, the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

31 And he hath filled him with the Spirit of God in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

V. 25. *And all the women—did ſpin*—Women of the firſt rank, even princeſſes themſelves, uſed, in former times, to employ themſelves in ſpinning.

V. 31. *Hath filled him with the Spirit of God*—Genius, ſo called, is, in common language, the gift of nature; that is, the gift of God, the author of nature. Hence the Heathens were wont to aſcribe to their gods the extraordinary ſkill in arts, which any man had without a teacher. And this was one reaſon why they called their poets divine, or divinely inſpired.

32 And

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

1. *The work of the tabernacle is begun, and the offerings are delivered to the workmen.* 5. *The liberality of the people is reſtrained.* 8. *A particular account of the making of the tabernacle.*

THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding, to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the LORD had commanded.

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe

V. 1. *Then wrought Bezaleel*—This verſe ſome critics connect with the laſt chapter; and render it, *Therefore Bezaleel and Aholiab ſhall do the work, and every wiſe-hearted man, &c.* and begin this chapter at the ſecond verſe, *Then Moſes called Bezaleel.* This avoids the objection, that Bezaleel and Aholiab had ſet about the work before Moſes delivered it to them.

heart ſtirred him up to come unto the work to do it.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal.* And they brought yet unto him free-offerings every morning.

4 And all the wiſe men that wrought all the work of the ſanctuary, came every man from his work which they made;

5 ¶ And they ſpake unto Moſes, ſaying, The people bring much more than enough, for the ſervice of the work which the LORD commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

8 And every wiſe-hearted man, among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning-work made he them.

9 The length of one curtain *was* twenty and

V. 8. The Vatican edition of the Seventy, gives here, it is ſaid, a deſcription of the prieſts veſtments, (ſee ch. xxxix.) inſtead of the deſcription of the tabernacle. There are alſo many other variations and tranſpoſitions throughout theſe four laſt chapters in that verſion, but none of them of any great importance. *With cherubims of cunning-work*—The word *cherub*, ſay ſome critics, generally ſignifies an image, ſtatue, or carving, which ſometimes repreſents an human figure, ſometimes an animal, ſometimes both. And the word *cherubim*, may, in ſeveral places, be literally tranſlated, *engravings* or *ſculptures*.

eight

eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: ſo it became one tabernacle.

14 And he made curtains *of* goats *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams ſkins dyed red, and a covering *of* badgers ſkins above *that*.

20 And

20 And he made boards for the tabernacle *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another. Thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth ſide, ſouthward:

24 And forty ſockets of ſilver he made under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north corner, he made twenty boards.

26 And their forty ſockets of ſilver; two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſtward he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring. Thus he did to both of them in both the corners.

30 And there were eight boards; and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets.

31 And he made bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle,

32 And five bars for the boards of the other ſide

ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen; *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver.

37 And he made an hanging for the tabernacle-door *of* blue, and purple, and ſcarlet, and fine twined linen, of needle-work;

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

CHAP. XXXVII.

1. *The making of the ark.* 6. *The mercy-ſeat.* 10. *The table.* 17. *The candleſtick.* 25. *The altar of incenſe.* 29. *The holy anointing oil, and the pure incenſe.*

AND Bezaleel made the ark *of* ſhittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be*

ſet

ſet by the four corners of it; even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings by the ſides of the ark, to bear the ark.

6 ¶ And he made the mercy-ſeat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat;

8 One cherub on the end on this ſide; and another cherub on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another; *even* to the mercy-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth, round about; and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put

put the rings upon the four corners that *were* in the four feet thereof.

14 Over-againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candleſtick *of* pure gold: *of* beaten work made he the candleſtick; his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame:

18 And ſix branches going out of the ſides thereof; three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof:

19 Three bowls made after the faſhion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; (*it was* four ſquare;) and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

CHAP. XXXVIII.

1. *The altar of burnt-offering finiſhed.* 8. *The forming of the laver.* 9. *The hangings for incloſing of the court in which the tabernacle was to ſtand.* 21. *A ſummary account of the gold, ſilver, and braſs, prepared for, and uſed in, the forming of the tabernacle.*

AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; (*it was* four ſquare:) and three cubits the height thereof.

2 And

2 And he made the horns thereof on the four corners of it; the horns thereof were of the ſame: and he overlaid it with graſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans; all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the midſt of it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* braſs, and the foot of it *of* braſs, of the looking-glaſſes of the *women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the ſouth ſide ſouthward; the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars, and their fillets, *were of* ſilver.

11 And for the north ſide *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets, *of* ſilver.

V. 8. *Of the looking-glaſſes of the women-aſſembling*— Looking-glaſſes or mirrors, were anciently made of braſs. Theſe, and the water, were the only looking-glaſſes known in thoſe times.

12 And for the weſt ſide *were* hangings of fifty cubits, their pillars ten and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver.

13 And for the eaſt ſide eaſtward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits; their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the ſockets for the pillars *were of* braſs; the hooks of the pillars, and their fillets, *of* ſilver: and the overlaying of their chapiters, *of* ſilver: and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four; their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about *were of* braſs.

V. 18. *And the height in the breadth* —The Hebrew is, *And its height in the breadth*; an expreſſion which ſpecifies only the height of the hanging.

21 ¶ This

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted according to the commandment of Moſes, *for* the ſervice of the Levites by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbered of the congregation *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary:

26 A bekah for every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from twenty years old and upward, for ſix hundred

V. 21. *This is the ſum of the tabernacle*—Or, *Now this is the ſum of the things which were brought for the tabernacle, and which the miniſtry of the Levites, under the conduct of Ithamar, the ſon of Aaron, counted, or ſummed up, at the command of Moſes.*

V. 24. *All the gold was twenty and nine talents, and ſeven hundred and thirty ſhekels*—Allowing five thouſand two hundred and fifty pounds to a talent of gold, and thirty-five ſhillings to a ſhekel of gold, this ſum will amount to upwards of one hundred and fifty thouſand pounds ſterling.

V. 25. *And the ſilver an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels*—Amounting to thirty-five thouſand two hundred and ſeven pounds ſterling.

thouſand

thouſand and three thouſand and five hundred and fifty *men*.

27 And of the hundred talents of ſilver were caſt the ſockets of the ſanctuary, and the ſockets of the vail: an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels* he made hooks for the pillars, and overlaid their chapiters, and filletted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar,

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1. *The ephod made, and its curious girdle.* 6. *The onyx-ſtones fitted for, and ſet in the ſhoulder-pieces.* 8. *The breaſt-plate, with the precious ſtones ſet in it.* 22. *The robe of the ephod.* 27. *The coats, bonnets, and breeches for the inferior prieſts.* 30. *The plate of the holy crown.* 32. *A ſummary account of the work.*

AND of the blue, and purple, and ſcarlet they made clothes of ſervice, to do ſervice in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moſes.

V. 29. *And the braſs was ſeventy talents, and two thouſand and four hundred ſhekels*—i. e. In weight, ſix thouſand ſix hundred and thirty-ſeven pounds and a half avoirdupoiſe, ſays Clark.

2 ¶ And

2 ¶ And he made the ephod *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the LORD commanded Moſes.

6 And they wrought onyx-ſtones incloſed in ouches of gold, graven, as ſignets are graven, with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael; as the LORD commanded Moſes.

8 ¶ And he made the breaſt-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare: they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtone: *the firſt* row *was* a ſardius, a topaz, and a carbuncle: this *was* the firſt row.

11 And the ſecond row, an emerald, a ſapphire, and a diamond.

12 And

12 And the third row, a ligure, an agate, and an amethyſt.

13 And the fourth row, a beryl, an onyx, and a jaſper. *They were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve, according to their names, like the engravings of a ſignet, every one with his name, according to their twelve tribes.

15 And they made upon the breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over-againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings

rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the LORD commanded Moſes.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rend.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen.*

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to miniſter *in;* as the LORD commanded Moſes.

27 And they made coats *of* fine linen *of* woven work, for Aaron and for his ſons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet *of* needle-work; as the LORD commanded Moſes.

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to*

V. 30. *The plate of the holy crown* —It has been remarked, that the Heathen prieſts and prieſteſſes officiated with crowns upon their heads, either of gold or laurel; and had the epithet, *crowned*, given them on that account.

the

the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the LORD commanded Moſes.

32 Thus was all the works of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of ram ſkins dyed red, and the covering of badgers ſkins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door,

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver, and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-

V. 32. *Thus was all the work finiſhed*—In between five and ſix months. The workmen were taught of God; and were diligent in their employment.

gate,

gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſt's office.

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the LORD had commanded, even ſo had they done it: and Moſes bleſſed them.

CHAP. XL.

1. *God commands the tabernacle to be erected.* 12. *And Aaron and his ſons to be ſanctified.* 18. *The tabernacle is reared, and its appurtenances are ſet in their proper places.* 34. *The cloud covers, and the glory of the LORD fills the tabernacle.*

AND the LORD ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation.

3 And thou ſhalt put therein the ark of the teſtimoney, and cover the ark with the vail.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it; and thou ſhalt bring in the candleſtick, and light the lamps thereof.

V. 2. *On the firſt day of the firſt month* — This wanted but fourteen days of a year ſince they came out of Egypt. Probably the work was made ready juſt at the end of the year, ſo that the appointing this day gave no delay.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation,

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou ſhalt take the anointing oil, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 ¶ And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him; that he may miniſter unto me in the prieſt's office.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſt's office: for their anointing ſhall

V. 15. *Their anointing ſhall be an everlaſting prieſthood* — A ſeal that their prieſthood ſhould continue as long as the Jewiſh policy laſts. None were afterwards anointed but the high-prieſts.

ſurely

ſurely be an everlaſting prieſthood, throughout their generations.

16 Thus did Moſes: according to all that the LORD commanded him, ſo did he.

17 And it came to paſs, in the firſt month in the ſecond year on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it: as the LORD commanded Moſes.

20 And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark:

21 And he brought the ark into the tabernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the LORD commanded Moſes.

22 And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the vail.

23 And he ſet the bread in order upon it, before the LORD; as the LORD had commanded Moſes.

24 And he put the candleſtick in the tent of the congregation, over-againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the LORD, as the LORD commanded Moſes.

26 And

26 And he put the golden altar in the tent of the congregation, before the vail:

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes.

28 And he ſet up the hanging, at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moſes.

30 And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal:*

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate. So Moſes finiſhed the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

V. 31. *And Moſes, and Aaron and his ſons, waſhed their hands*—Moſes was ſtill a prieſt, and continued to act as ſuch.

V. 34. *Then a cloud covered the tent*—The cloud, which as the chariot or pavillion of the Shechinah, had come up before them out of Egypt; a cloud which the ſun could not ſcatter. The tabernacle being finiſhed, the divine preſence, ſignified by this glorious cloud, took poſſeſſion of the houſe which God had promiſed to inhabit, as the king and guardian of the Jewiſh nation, ver. 36. ſignifying to them not only *when* to travel, but alſo *which way* to ſteer their courſe. See Iſai. iv. 5.

35 And

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

V. 35. *Moſes was not able to enter into the tent of the congregation*—Till the ſplendor was a little abated, and the glory of God retired within the vail.

THE

THIRD BOOK of *MOSES*,

CALLED

LEVITICUS.

CHAP. I.

1. *Directions are here given concerning burnt-offerings, and the manner in which they are to be offered.* 2. *Of the herd.* 10. *Of the flocks.* 14. *And of the fowls.*

AND the LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the LORD, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the

Leviticus. The Jews denominate this book from the firſt word in it; but the Greek and Latin interpreters call it *Leviticus*, becauſe it treats of the Levitical ceremonies. It points out the various kinds of ſacrifices, purifications, and feſtivals; preſcribes the lawful time for marriages; gives a liſt of ſeveral abominable ſins to be puniſhed by the magiſtrate; is interſperſed with promiſes and threatnings, to the obſervers, or breakers, of the law; and contains the actions of about a month's ſpace.

V. 3. *If his be a burnt-ſacrifice of the herd*—There were five ſorts of ſacrifices, Burnt-offerings, ch. i. Meat-offerings, ch. ii. Peace-offerings, ch. iii. Sin-offerings, ch. iv. and Treſpaſs-offerings, ch. v. 15. The burnt-offering was the moſt important; it was made unto God every day, was wholly conſumed upon the altar, except the ſkin, and typified Chriſt's offering up his whole ſelf to make atonement, Hebrews x. 5. And it it an undoubted fact, that every ſacrifice was burnt more or leſs.

door

door of the tabernacle of the congregation before the LORD.

4 And he ſhall put his hand upon the head of the burnt offering: and it ſhall be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the LORD and the prieſts Aaron's ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar that *is* by the door of the tabernacle of the congregation.

6 And he ſhall ſlay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts Aaron's ſons ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſts ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the ſheep, or of the goats, for a burnt-

V. 4. *He ſhall put his hand upon the head*—Both his hands, Lev. viii. 14, 18. ch. xvi. 21. to teſtify, that he acknowledged himſelf worthy of death; that he laid his ſins upon his ſacrifice; that he truſted in CHRIST for the expiation of them; and that he devoted himſelf to God.

V. 5. *The prieſts ſhall bring the blood*—There is no acceſs to God but through a mediator.

V. 6. *And he*—The offerer, or a Levite, *ſhall ſlay the burnt-offering*—The owner of the ſacrifice, ſays Abarbinel, laid his hand upon it, killed, flayed, cut it up, and waſhed the entrails. *Pieces*—Namely, the head, and fat, and inwards, and legs, ver. 8, 9.

V. 7. *Put fire*—Or, *diſpoſe the fire*, i. e. blow it up, and put it together. The fire there uſed came down from heaven. Lev. ix. 24. All other fire was forbidden, ch. x. 1.

ſacrifice;

ſacrifice; he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar northward before the LORD: and the prieſts Aaron's ſons ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt-part, by the place of the aſhes.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire; it *is* a burnt-ſacrifice,

V. 16. *He ſhall pluck away his crop with his feathers* — Every thing in theſe ſacrifices points out to us the neceſſity of moral purity in all our offerings and approaches to God: ſince the heart, and not the ſacrifice, is the gift moſt acceptable to the Lord. See Mark xii. 43. 2 Cor. viii. 12.

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an offering made by fire, of a ſweet ſavour unto the LORD.

CHAP. II.

1. *The meat-offering of flour with oil and incenſe is enjoined.* 12. *The firſt-fruits in the ear.* 13. *Salt is to be offered with every oblation.*

AND when any will offer a meat-offering unto the LORD, his offering ſhall be *of* fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon.

2 And he ſhall bring it to Aaron's ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD.

3 And the remnant of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled with oil.

6 Thou ſhalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

V. 1. *A meat-offering*— Rather, a meal, bread, or wheat-offering.

V. 2. *Shall burn the memorial of it* —A part of it was to be burned in teſtimony of its being dedicated to God, and to be a memorial to him of his covenant and promiſe in the ſacred ſeed Chriſt.

7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhall be made *of* fine flour with oil.

8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering, a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firſt-fruits, ye ſhall offer them unto the LORD: but they ſhall not be burnt on the altar for a ſweet ſavour.

13 ¶ And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

V. 7. *A meat-offering baken in the frying-pan* — Or, *a bread-offering to be toaſted on the hearth.*

V. 11. *No leaven* — viz. in that which is offered of free-will: in other offerings it might be uſed, Lev. vii. 13. ch. xxiii. 17. *Nor any honey*— Perhaps in oppoſition to the Heathens, who always uſed honey in their ſacrifices to the dead.

V. 12. *Ye ſhall offer them* — The firſt-fruits of honey might be offered, but not burned upon the altar, See Deut. xxvi. 2.

V. 13. *And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt*— Perhaps, to ſignify that incorruption of mind and ſincerity of grace which is neceſſary in all acceptable offerings, ſee Mark ix. 49. Col. iv. 6.

14 And

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oil upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1. *The peace-offering of the herd is deſcribed.* 6. *Of the flock.* 7. *The lamb.* 12. *Or the goat.*

AND if his oblation *be* a ſacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he ſhall offer it without blemiſh before the LORD.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's ſons the prieſts ſhall ſprinkle the blood upon the altar round about.

3 And he ſhall offer the ſacrifice of the peace-offering an offering made by fire unto the LORD;

V. 14. *And thou ſhalt offer a meat-offering of thy firſt-fruits unto the LORD*—This offering ſeems to have been of a private nature; a public and national one of the ſame ſort is enjoined, ch. xxiii. 10.

V. 1. *Of peace-offering*—So called, as typifying the peace and reconciliation of God with man, through the death of Him who is our peace.

V. 2. *At the door*—Not on the north ſide of the altar, where the burnt-offering was killed, as alſo the ſin-offering and the treſpaſs-offering; but in the very entrance of the court, where the braſen altar ſtood.

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the fat that covereth the inward, and all the fat that *is* upon the inwards;

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

5 And Aaron's ſons ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a ſweet ſavour unto the LORD.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the LORD, be *of* the flock, male or female; he ſhall offer it without blemiſh,

7 ¶ If he offer a lamb for his offering, then ſhall he offer it before the LORD.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's ſons ſhall ſprinkle the blood thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering an offering made by fire unto the LORD: the fat thereof *and* the whole rump, it ſhall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards:

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar:

V. 11. *Burn it*—The parts here mentioned; the reſt fell to the prieſt, Lev. vii. 31. *The food*—Or *bread*, Heb. i. e. the fuel of the fire, or the matter of the offering. It was the fleſh, which the fire on the altar was to eat up and conſume. In the ſame idiom of ſpeech the gods of the Heathens are ſaid, Deuteronomy xxxii. 38. to *eat the fat, and drink the wine*, which was conſumed upon their altars.

it

it is the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the LORD.

13 ¶ And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards;

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away:

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet favour: all the fat *is* the LORD's.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwelling, that ye eat neither fat nor blood.

CHAP. IV.

1. *Directions are here given concerning ſin-offerings, for ſins committed through ignorance.* 2. *By the prieſt.* 3. *By the whole congregation.* 22. *By a ruler.* 27. *Or, by a private perſon.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying,

V. 16. *Shall burn them*—The tail, being a refuſe part in goats, is not mentioned among the parts that are to be burned. *All the fat is the LORD's*—i. e. All the fat which lay upon the fleſh, and might be ſeparated from it; what we call the *ſuet*; ſee Deut. xxxii. 14. All the fat within the fleſh might lawfully be eaten. Neh. viii. 10. Iſai. xxv. 6. and lv. 2.

V. 1. *Through ignorance*—Or *error*, unknowingly or inconſiderately, thro' the power of ſome ſudden temptation, as the Hebrew word ſignifies.

If

If a ſoul ſhall ſin through ignorance againſt any of the commandments of the LORD, (*concerning things* which ought not to be done) and ſhall do againſt any of them:

3 ¶ If the prieſt that is anointed do ſin according to the ſin of the people; then let him bring, for his ſin which he hath ſinned, a young bullock without blemiſh, unto the LORD for a ſin-offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the LORD, and ſhall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the prieſt that is anointed ſhall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the LORD, before the vail of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards;

V. 5. *To the tabernacle*—Into the tabernacle, which was not required nor allowed in any other ſacrifice.

V. 6. *Before the vail*—The ſecond vail, generally called *the vail of the ſanctuary*.

V. 7. *All the blood*—All the reſt; for part was diſpoſed elſewhere.

9 And

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away;

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering.

11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung.

12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, ſhall he be burnt.

13 ¶ And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ſhould not be done, and are guilty;

14 When the ſin which they have ſinned againſt it is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD.

16 And the prieſt that is anointed, ſhall bring

V. 12. *The whole bullock*—No part of this was to be eaten as it was in other ſin-offerings; becauſe the offerer might not eat of his own ſin-offering.

V. 15. *The elders*—As repreſentatives of the people.

of

of the bullock's blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation.

22 ¶ When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be done, and is guilty;

23 Or if his ſin wherein he hath ſinned, come to his knowledge; he ſhall bring his offering, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they

V. 18. *Which is before the LORD*—i. e. the altar of incenſe.

kill

kill the burnt-offering before the LORD: it *is* a ſin-offering.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if any one of the common people ſin through ignorance, while he doeth *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his ſin which he hath ſinned come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

V. 26. *It ſhall be forgiven*—Both judicially, as to all eccleſiaſtical cenſures or civil puniſhment: and really, on condition of repentance and faith in the Meſſiah to come. One deſign of ſin-offerings was, to imprint guilt upon the conſcience, and to preſerve from future offence.

V. 28. *A female*—The ſin of one of the common people being ſuppoſed leſs than the ſin of the ruler, for whom a male was required.

31 And he ſhall take away all the fat thereof as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar for a ſweet ſavour unto the LORD: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar; according to the offerings made by fire unto the LORD: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

CHAP. V.

1. *Here we have the law reſpecting him who conceals his knowledge when adjured.* 2. *Who toucheth an unclean thing.* 4. *Who ſwears or vows.* 14. *The treſpaſs-offering in ſacrilege.* 17. *And ſins of ignorance.*

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath

V. 1. *And if a ſoul ſin—Uſing words of execration*, i. e. by curſing or blaſphemy. Or the verſe may be rendered, *If any perſon, being adjured as a witneſs, ſhall offend in not diſcovering what he has ſeen or known, he ſhall bear his iniquity*, i. e. the puniſhment of it. See Gen. xix. 15. Numb. xviii. 1.

ſeen

ſeen or known *of it:* if he do not utter *it*, then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty.

4 ¶ Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*.

6 And he ſhall bring his treſpaſs-offering unto the LORD for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin.

7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves, or two young pigeons

V. 2. *If it be hidden from him*—This ſeems to relate to uncleanneſs contracted ignorantly; with reſpect to known uncleanneſs, ſee ch. xi. 24, 28, 31, 39. *He ſhall be unclean*—Not morally, but ceremonially: The conſcience was not directly polluted by thoſe things.

V. 6. *His treſpaſs-offering*—Treſpaſs-offerings were for involuntary faults, or omiſſions of particular duties; whereas ſin-offerings were for voluntary and preſumptuous offences. The oblations, in the former caſes, were made leſs, if the ſinner was poor, ſee verſe 11. which, in the latter caſes, were never leſſened, ſee ch. iv.

unto

unto the LORD; one for a ſin-offering, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder.

9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering.

10 And he ſhall offer the ſecond *for* a burnt-offering, according to the manner: and the prieſt ſhall make an atonement for him for his ſin which he hath ſinned, and it ſhall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oil upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin-offering.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burnt *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a ſin-offering.

13 And the prieſt ſhall make an atonement for him as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him:

V. 7. *One for a ſin-offering, the other for a burnt-offering*—The ſin muſt be expiated, ere the gift is accepted. See Matt. v. 23, 24.

V. 11. *He ſhall put no oil nor frankincenſe thereon* — Theſe things were entirely appropriated to joyful occaſions, and not to times of humiliation and grief. See Numbers v. 15.

and

and *the remnant* ſhall be the prieſt's as a meat-offering.

14 ¶ And the LORD ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſs, and ſin through ignorance in the holy things of the LORD; then he ſhall bring for his treſpaſs unto the LORD, a ram without blemiſh, out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering.

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.

17 ¶ And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the LORD; though he wiſt *it* not, yet is he guilty, and ſhall bear his iniquity.

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred and wiſt *it* not: and it ſhall be forgiven him.

19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the LORD.

V. 15. *With thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary*—Or, *at the eſtimation* or *value of two ſhekels of ſilver.*

CHAP.

CHAP. VI.

1. *Farther directions are here given concerning treſpaſs-offerings.* 8. *Concerning burnt-offerings.* 14. *Concerning meal-offerings.* 19. *The conſecration of the prieſts.* 24. *Concerning the ſin-offering.*

AND the LORD ſpake unto Moſes, ſaying,
2 If a ſoul ſin, and commit a treſpaſs againſt the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour,
3 Or have found that which was loſt, and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doeth, ſinning therein;
4 Then it ſhall be, becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,
5 Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering.
6 And he ſhall bring his treſpaſs-offering unto the LORD, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt.

V. 2. *Commit a treſpaſs againſt the LORD*—Known and voluntary ſins are conſidered in this chapter. Eſpecially ſuch ſins, as, by being committed in ſecrecy, lie out of the reach of human juriſdiction. Theſe are emphatically ſaid to be committed *againſt the LORD*, Conſcience being only cogniſable by Him, who endowed man with it.

7 And

7 And the prieſt ſhall make an atonement for him before the LORD: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 And the LORD ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it.)

10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſide the altar.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp unto a clean place.

12 And the fire upon the altar ſhall be burning in it; it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it; and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar; it ſhall never go out.

V. 9. *This is the law of the burnt-offering*—The ſacred writer, having finiſhed what concerns the reſpective ſacrifices of the people, now proceeds to direct the prieſts. Some critics render this clauſe as follows: *This ſhall be the law of the burnt-offering; the burnt-offering ſhall be upon the fire of the altar all night, even to the morning.* The prieſts, it is ſaid, watched all night, and put the ſacrifice upon the altar, not entire, but piece by piece, conſuming it by a ſlow and gentle fire. So that the ſacrifice was burning from the evening till the morning; and from the morning ſacrifice until the evening: unleſs there were other holocauſts to come after; then it was conſumed more quickly, to make room for them.

V. 10. *The aſhes which the fire hath conſumed with the burnt-offering*—Or, *The aſhes, when the fire hath conſumed the burnt-offering.*

14 And

14 And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.

15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the LORD.

16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place; in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.

18 All the males among the children of Aaron ſhall eat of it. *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them ſhall be holy.

19 ¶ And the LORD ſpake unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night:

V. 20. *In* or *from the day when he is anointed*—Some writers ſuppoſe, that the directions here given refer to the offering made by Aaron and his ſons on the day of their conſecration. Others imagine, that they refer to the daily *meat-offering*, which was to be offered by the prieſt, as long as he continued in his office. See ver. 22.

21 In

21 In a pan it ſhall be made with oil: *and when it is* baken, thou ſhalt bring it in: *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

22 And the prieſt of his ſons, that is anointed in his ſtead, ſhall offer it: *it is* a ſtatute for ever unto the LORD; it ſhall be wholly burnt.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: in the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the LORD; it *is* moſt holy.

26 The prieſt that offereth it for ſin ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled in the holy place.

28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured and rinſed in water.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 And no ſin-offering, whereof *any* of the blood is brought into the tabernacle of the con-

V. 27. *In the holy place* — Biſhop Patrick obſerves, that after the temple was built, there was an apartment called *the chamber of the ſpring*; out of which water was drawn for the ſervice of the ſanctuary; and here, it is probable, theſe garments were waſhed.

gregation to reconcile *withal* in the holy *place*, ſhall be eaten: it ſhall be burnt in the fire.

CHAP. VII.

1. *This chapter contains the law of the treſpaſs-offering.* 8. *Of the burnt-offering and meal-offering.* 11. *Of the peace-offering.* 22. *The law forbidding to eat the fat and the blood.* 28. *The portion aſſigned to the prieſts.*

LIKEWISE this *is* the law of the treſpaſs-offering: it *is* moſt holy.

2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar.

3 And he ſhall offer of it, all the fat thereof, the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering, *there is* one law for them: the prieſt that maketh atonement therewith ſhall have *it*.

8 And the prieſt that offereth any man's burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered:

9 And

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan, ſhall be the prieſt's that offereth it.

10 And every meat-offering mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 ¶ And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.

12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fryed.

13 Beſides the cakes, he ſhall offer *for* his offering unleavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation *for* an heave-offering unto the LORD, *and* it ſhall be the prieſt's that ſprinkleth the blood of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving ſhall be eaten the ſame

V. 8. *The prieſt ſhall have the ſkin* —This cuſtom ſome writers deduce from Gen. iii. 21. They obſerving, that it is probable Adam himſelf offered the firſt ſacrifice, and had the ſkin given him by God, to make garments for himſelf and for his wife.

V. 9. *All the meat-offering*—Except that part received by God, ch. ii. 2, 9. *Shall be the prieſt's*—The prieſt who offered it, might in reaſon expect ſomething more than his brethren who laboured not about it; and that he had, only, in this offering; for the others were equally diſtributed.

V. 13. *Leavened bread* — Leaven was univerſally forbidden to be burnt upon the altar, ch. ii. 11. but this bread was not burnt; but was, it is probable, to be eaten by the prieſts, together with the offerer and his friends, who feaſted on the ſacrifice, ver. 15.

day

day that it is offered: he ſhall not leave any of it until the morning.

16 But if the ſacrifice of his offering *be* a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it ſhall bear his iniquity.

19 And the fleſh, that toucheth any unclean *thing*, ſhall not be eaten; it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.

21 Moreover, the ſoul that ſhall touch any unclean thing; *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

V. 16. *If the ſacrifice of his offering be a vow, or a voluntary offering*— Theſe are plainly diſtinguiſhed in ch. xxii. 23.

23 Speak

23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, or of ſheep, or of goat.

24 And the fat of the beaſt that dieth of itſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 ¶ Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl, or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the LORD.

31 And the prieſt ſhall burn the fat upon the altar; but the breaſt ſhall be Aaron's and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering, of the ſacrifice of your peace-offerings.

33 He

33 He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-ſhoulder have I taken of the children of Iſrael from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael.

35 This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *when* he preſented them to miniſter unto the LORD in the prieſt's office;

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings;

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

V. 35. *This is the portion of the anointing*—The Hebrew is, *This is the anointing of Aaron, and the anointing of his ſons*, i. e. the privilege, prerogative, or portion of their appointment to the prieſt's office. Thus *divination* is uſed for the *rewards* of divination, Numb. xxii. 7. *Iniquity* is put for the *puniſhment* or *deſert* of iniquity, ver. 18. Job xi. 6. And *circumciſion* for *perſons circumciſed*, Rom. ii. 26.

V. 38. *Which the LORD commanded Moſes in, by,* or *near, mount Sinai*—Theſe laws were delivered from the tabernacle.

CHAP.

CHAP. VIII.

1. *Moſes conſecrates Aaron and his ſons.* 10. *He anoints the tabernacle with its utenſils.* 14. *He offers a ſin-offering.* 18. *A burnt-offering.* 22. *And the ram of conſecration.* 31. *He declares God's charge concerning the prieſts.*

AND the LORD ſpake unto Moſes, ſaying,

2 Take Aaron and his ſons with him, and the garments, and the anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread:

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and Thummim.

V. 2. *Take Aaron and his ſons*— Hitherto God has given laws concerning holy things, now for holy perſons, to chap. xv.

9 And

9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown: as the LORD commanded Moſes.

10 And Moſes took the anointing oil, and anointed the tabernacle and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar and all his veſſels, both the laver and his foot, to ſanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to ſanctify him.

13 And Moſes brought Aaron's ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moſes.

14 ¶ And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make a reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

V. 12. *He poured* — In a plentiful manner. See Pſalm cxxxiii. 2. So Chriſt was anointed with the Holy Spirit without meaſure.

V. 14. *The bullock*—There were ſeven bullocks to be offered at his conſecration, one every day: but Moſes here deſcribes only the work of the firſt day.

17 But

17 But the bullock, and his hide, his fleſh, and his dung, he burnt with fire without the camp: as the LORD commanded Moſes.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram.

19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD; as the LORD commanded Moſes.

22 ¶ And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the baſket of unleavened

bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all upon Aaron's hands, and upon his ſons hands, and waved them *for* a wave-offering before the LORD.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the LORD: *for* of the ram of conſecration it was Moſes' part; as the LORD commanded Moſes.

30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him; and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh at the door of the tabernacle of the congregation; and there eat it with bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 And that which remaineth of the fleſh, and of the bread, ſhall ye burn with fire.

V. 31. *The fleſh*—That which was left of the ram, and particularly the breaſt, which was ſaid to be Moſes's part, ver. 29. This he now gives to Aaron, that he and his ſons might eat of it, in token that they ſhould have right to do ſo for the future. *As I commanded* — Or, *For ſo it is commanded me.* We read of no ſuch command before given to Aaron.

33 And

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you.

34 As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the LORD, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the LORD commanded by the hand of Moſes.

CHAP. IX.

1. *Moſes orders Aaron to offer various ſacrifices.* 8. *Aaron offers for himſelf.* 15. *He offers for, and bleſſes the people.* 23. *God ſignifies his acceptance of their perſons and their ſacrifices.*

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the LORD.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats for a ſin-offering; and a calf, and a lamb, *both* of the

V. 33. *Ye ſhall not go out of the door* —Rather, *Ye ſhall not depart from the door of the tabernacle for ſeven days.* It was at the door that the conſecration was performed, ver. 3, 31, 35. A regard to the number *ſeven* is obſervable throughout the ſcripture; and poſſibly, ſo many days were appointed for the conſecration of the prieſts, to denote their dedication to his ſervice who created all things in the ſpace of ſix days, and reſted on the ſeventh.

V. 3. *And a calf*—Probably this, as well as Aaron's ſin-offering, had reference to the ſin of making the *golden calf.*

firſt

firſt year, without blemiſh, for a burnt-offering;

4 Alſo a bullock and a ram for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oil; for to-day the LORD will appear unto you.

5 And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the LORD.

6 And Moſes ſaid, This *is* the thing which the LORD commanded that ye ſhould do: and the glory of the LORD ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf, and for the people: and offer the offering of the people, and make an atonement for them: as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar: as the LORD commanded Moſes.

11 And the fleſh and the hide he burnt with fire without the camp.

V. 7. *An atonement for thyſelf*— Miniſters muſt be in the favour of God themſelves, ere their miniſtrations can be acceptable to Him, and profitable to the people.

V. 10. *He burnt it*— By ordinary fire, which was uſed until the fire came down from heaven; verſe 24. Afterwards the ordinary fire was forbidden.

12 And

12 And he ſlew the burnt-offering; and Aaron's ſons preſented unto him the blood, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 And he brought the people's offering, and took the goat, which *was* the ſin-offering for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſides the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ram *for* a ſacrifice of peace-offerings, which *was* for the people: and Aaron's ſons preſented unto him the blood, which he ſprinkled upon the altar round about;

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder

V. 17. *Beſides the burnt-ſacrifice of the morning*—With which burnt-ſacrifice Aaron began his ſacred function; and this was always accompanied with a bread-offering. See Exod. xxix. 40.

Aaron

Aaron waved *for* a wave-offering before the LORD; as Moſes commanded.

22 ¶ And Aaron lift up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the LORD appeared unto all the people.

24 ¶ And there came a fire out from before the LORD, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

CHAP. X.

1. *Nadab and Abihu offer ſtrange fire before the LORD, and are deſtroyed.* 3. *Moſes quiets Aaron.* 4. *The dead bodies are removed out of the camp.* 6. *Aaron and his ſons are forbidden to mourn for them.* 8. *The prieſts are prohibited the drinking of wine at the time of their miniſtration.* 12. *The law how holy things are to be eaten.*

AND Nadab and Abihu, the ſons of Aaron, took either of them his cenſer, and put

V. 22. *And Aaron liſted up his hands*—In token of imploring the divine bleſſing, and his hearty deſire of it for them. *And bleſſed them*—Perhaps in ſome ſuch manner as is related, Numb. vi. 24, 25, 26.

V. 23. *And Moſes and Aaron went into the tabernacle*—Moſes went in to direct Aaron, and to ſee him perform thoſe parts of his office which were to be done in the holy place; reſpecting the lights, the table of ſhew-bread, and the altar of incenſe, upon which part of the blood of the ſacrifices now offered was to be ſprinkled.

V. 24. *And there came a fire out from before the LORD*—This fire was carefully to be kept, and not ſuffered to go out, ch. vi. 13. and therefore was carried in a peculiar veſſel in their journies in the wilderneſs. *From before the LORD*—From the place where God manifeſted his peculiar preſence, either from heaven, or the holy of holies. *Which when the people ſaw they ſhouted, and fell on their faces*—They ſhouted for joy, and proſtrated themſelves with awful reverence.

fire

fire therein, and put incenſe thereon, and offered ſtrange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moſes ſaid unto Aaron, This *is it* that the LORD ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel, the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid.

V. 1. *Offered ſtrange fire*—Either they kindled their cenſers from *ſtrange*, or *common fire*; the ſinfulneſs of which, ſee ch. i. 7. ch. vi. 12. and ch. xvi. 2. Or, they put incenſe on the *ſacred fire*, in a *manner* that was *forbidden*. In proof of the ſinfulneſs of the latter, it is ſaid, That the prieſts were to kindle incenſe in the holy place upon the golden altar, Lev. xvi. 12, 13. Whereas Nadab and Ahihu put the incenſe upon the fire of their own cenſers, previous to their coming before the Lord. Whichever of theſe crimes it was, it ſeems, from the prohibition of wine, ver. 9, immediately after this cataſtrophe had happened, as if the too free uſe of liquor had occaſioned their ruſhing into the divine preſence in an irreverent, thoughtleſs, or forbidden manner.

V. 2. *And devoured them*—Rather *deſtroyed them*; for their bodies and garments were not conſumed, ſee ver. 5. It blaſted them like lightning.

V. 3. *That the LORD ſpake*—As to the ſubſtance thereof, ſee ch. viii. 35. Exod. xix. 22. *I will be ſanctified in them that come nigh me*—I will be approached with holy reverence, and in the manner that I have preſcribed. Or, I will manifeſt myſelf to be righteous, by an impartial puniſhment of tranſgreſſors. *And before the people I will be glorified*—I will have honour rendered me before the people; or, I will vindicate my honour in a public and exemplary manner. *And Aaron held his peace*—In acknowledgment of God's juſtice, and ſubmiſſion to it. He murmured not, nor replied againſt God.

V. 4. *And Moſes called Miſhael and Elzaphan*—Without this ſpecial order theſe kinſmen of the deceaſed could not have been admitted into the ſanctuary.

6 And

6 And Moſes ſaid unto Aaron, and unto Eleazar and unto Ithamar his ſons, Uncover not your heads, neither rend your clothes; leſt ye die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the LORD hath kindled.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt ye die; for the anointing oil of the LORD *is* upon you. And they did according to the word of Moſes.

8 ¶ And the LORD ſpake unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou, nor thy ſons with thee, when ye go into the tabernacle of the congregation, leſt ye die: *it ſhall be* a ſtatute for ever throughout your generations;

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Iſrael all the ſtatutes which the LORD hath ſpoken unto them by the hand of Moſes.

12 And Moſes ſpake unto Aaron, and unto Eleazar and unto Ithamar, his ſons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy.

13 And ye ſhall eat it in the holy place: becauſe it *is* thy due, and thy ſons due, of the ſa-

V. 6. *And Moſes ſaid, Uncover not your heads*—Put not off your mitres and bonnets, and your other prieſtly attire, to turn mourners. Neither ſhave your heads and beards, as mourners did, Job i. 20. Jer. vii. 29.

crifices

crifices of the LORD made by fire; for ſo I am commanded.

14 And the wave-breaſt, and heave-ſhoulder ſhall ye eat in a clean place, thou, and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the LORD hath commanded.

16 And Moſes diligently ſought the goat of the ſin-offering, and behold it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron *which were* left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold the blood of it was not brought in within the holy *place:* ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and

V. 14. *In a clean place* — In any of your dwellings, or any place in the camp that was kept clean from ceremonial defilement.

V. 16. *Moſes diligently ſought the goat of the ſin-offering*—This ſhould have been eaten by the prieſts, ch. vi. 26. but inſtead of this it was burnt.

V. 17. *To bear the iniquity of the congregation*—To take away the puniſhment. So Chriſt, John i. 29. 1 Pet. ii. 24. took away the ſin of the world.

their burnt-offering before the LORD: and ſuch things have befallen me: and *if* I had eaten the ſin-offering to-day, ſhould it have been accepted in the ſight of the LORD?

20 And when Moſes heard *that*, he was content.

CHAP. XI.

1. *This chapter ſhews what meats are clean, and what are unclean.* 43. *The end and deſign thereof, to teach them holineſs.* 46. *The reinforcement of this law.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

3 Whatſoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat.

4 ¶ Nevertheleſs, theſe ſhall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud,

V. 19. *Should it have been accepted*—Since it was not to be eaten with ſorrow, but with rejoicing and thankſgiving. See Deut. xxvi. 14. Hoſea ix. 4.

V. 2. *Theſe are the beaſts*—The diſtinction between clean and unclean meats, ſeems to have been deſigned to preſerve the Jews a diſtinct people from all other nations; and to keep them from thoſe diſtempers, that a free uſe of ſome kinds of animal food, eſpecially in hot countries, would naturally produce.

but

but divideth not the hoof: he *is* unclean unto you.

7 And the ſwine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: he *is* unclean to you.

8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch; they *are* unclean to you.

9 Theſe ſhall ye eat of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers, them ſhall ye eat.

10 And all that have not fins and ſcales in the ſeas, and in the rivers of all that move in the waters, and of any living thing which *is* in the waters, they *ſhall be* an abomination unto you.

11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but ye ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls; (they ſhall not

V. 7. *The ſwine*—This animal is generally conſidered as the emblem of impurity. It is the only animal in the creation, ſays Dr. James, ſubject to the leproſy, and alſo ſomething very like what we call the king's evil. The meaſles is another contagious diſeaſe, with which this animal is often infected; and its way of living is lazy and inactive; and the filth it continually feeds upon, renders its fleſh full of viſcous and groſs juices, fit to produce humours of the ſame nature in thoſe who eat it. No wonder then its fleſh was forbidden to a people ſo ſubject to leproſies, as the Jews appear to have been.

V. 9. *Fins and ſcales*—Such fiſhes being more cleanly, and more wholeſome food than others.

V. 13. *Among the fowls*—All rapacious birds, and ſuch as live upon prey; that delight in darkneſs; and that feed upon impure things. *The*

be

be eaten, they *are* an abomination:) the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle.

19 And the ſtork, the heron after her kind, and the lap-wing, and the bat.

20 All fowls that creep, going upon *all* four *ſhall be* an abomination unto you.

21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

oſſifrage—A kind of eagle; ſo called from breaking the bones of its prey: this it does by ſoaring aloft with them, and then letting them drop upon a rock. *And the oſpray*—Perhaps the *black eagle*, which Homer mentions as the ſtrongeſt and ſwifteſt of birds. The name in Hebrew ſignifies *ſtrength*.

V. 16. *And the cuckow*—Some ſay, the *didapper*, or *ſea-mew*.

V. 17. *The little owl*—The *bittern*.

V. 18. *And the ſwan*—The word in ver. 30, is applied to *reptiles*, and rendered *mole*. Some writers ſay, it ſignifies here, an hard-breathing *owl*; and in ver. 30, the *chameleon*. Others ſuppoſe, that it means the *bat* here, between which and the *mole* there is an affinity. The *gier-eagle*—Or, the *vulture*.

V. 19. *The lapwing*—Or, the *houp*, a moſt unclean and filthy bird.

V. 20. *All fowls that creep*—Or, *All flying things that creep*. Some critics tranſlate it, *All fowls that multiply*, from the infinitely greater number of eggs that are produced by *inſects*, than by *volatiles* of any other kind. It may be farther obſerved, that *inſects* do not properly *walk upon four*, but *ſix* feet.

V. 21. *Which have legs above their feet, to leap withal*—Rather, *Which have knees upon*, or *above*, *their* hinder *legs*, *to leap withal upon the earth*. The clean inſects *go upon four*, (viz. the foremoſt feet) *and leap upon the* (two) *hindermoſt*. The two hindermoſt legs or feet of the *locuſt* are much longer, larger, and ſtronger, than any of the foremoſt; and by the bending in of theſe it is enabled to jump, ſpring, and raiſe itſelf with great force and activity.

22 *Even*

22 *Even* theſe of them ye may eat; the locuſt after his kind, and the bald locuſt after his kind, and the beetle after his kind, and the graſshopper after his kind.

23 But all *other* flying creeping things which have four feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them ſhall be unclean until the even.

25 And whoſoever beareth *ought* of the carcaſe of them ſhall waſh his clothes, and be unclean until the even.

26 The *carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe ſhall be unclean until the even.

28 And he that beareth the carcaſe of them ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you.

29 Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth; the weaſel, and the mouſe, and the tortoiſe after his kind.

30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole.

V. 22. *And the beetle*—Beetles were never eaten, nor are they four-footed, with legs to leap withal. The kinds of locuſts here ſpoken of, cannot now be pointed out; and it is uſeleſs to attempt it.

V. 29, 30. It ſeems odd to claſs the *weaſel*, the *mouſe*, the *ferret*, and the *mole*, among *reptiles*; they being no greater breeders than a variety of others of the leſs vivaparous quadrupeds. And as to the *tortoiſe*,

31 Theſe

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh ſhall be unclean: and all drink, that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown, it *ſhall be* clean:

the *chameleon*, the *lizard*, and the *ſnail*, (rather the *ſlug*, or the *lymax*) they are animals of a quite different nature, habit, and complexion, having all of them ſmooth ſkins, and they are likewiſe oviparous. Inſtead of the *weaſel*, therefore, may we not join to this claſs, the *toad*, the *ſnail*, or *cochlea terriſtris*, the *ſkink*, and the *crocodile*? What we render *ferret*, Dr. James takes to be the *frog*, and to this the name agrees; for it literally ſignifies the *cryer*, alluding perhaps to the *croaking* of this reptile. The four following words he underſtands of different kinds of *lizards*.

38 But

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon, it *ſhall be* unclean unto you.

39 And if any beaſt, of which ye may eat, die: he that toucheth the carcaſe thereof ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat; for they *are* an abomination.

43 Ye ſhall not make yourſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them, that ye ſhould be defiled thereby.

44 For I *am* the LORD your God: ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy; for I *am* holy: neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth.

V. 41. *Every creeping thing*— Except thoſe expreſsly excepted, ver. 21, 22.

V. 42. *Upon the belly*— As worms and ſnakes. *Upon all four*—As toads and divers ſerpents.

V. 44. *Ye ſhall be holy*— Avoid all moral pollutions, and keep yourſelves from all filthineſs of fleſh and ſpirit, and from all familiar and intimate converſe with notorious ſinners.

45 For

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy; for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

CHAP. XII.

1. *Here are laws concerning the uncleanneſs of women in child-birth.* 6. *And concerning their purification.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and born a man-child; then ſhe ſhall be unclean ſeven days, according to the ſeven days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day the fleſh of his foreſkin ſhall be circumciſed.

4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 ¶ And when the days of her purifying are fulfilled for a ſon, or for a daughter; ſhe ſhall bring

bring a lamb of the firſt year for a burnt-offering, and a young pigeon or a turtle-dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſt:

7 Who ſhall offer it before the LORD, and make an atonement for her: and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath born a male, or a female.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

CHAP. XIII.

1. *Rules are given in this chapter, whereby the prieſt was to judge of the leproſy.* 45. *Directions concerning the leper.* 47. *And concerning the leproſy in garments.*

AND the LORD ſpake unto Moſes and Aaron, ſaying,

2 When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh, *like* the plague of leproſy; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſt.

3 And the prieſt ſhall look on the plague in

V. 1. *When a man ſhall have in the ſkin of his fleſh*—For there is the firſt ſeat of the leproſy. *A bright ſpot*—Shining like the ſcale of a fiſh. *The prieſt*—The prieſt was to admit to, and exclude from the ſanctuary, and therefore to examine who were to be excluded.

the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the ſkin of his fleſh, it *is* a plague of leproſy: and the prieſt ſhall look on him and pronounce him unclean.

4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague, ſeven days.

5 And the prieſt ſhall look on him the ſeventh day; and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, *and* the plague ſpread not in the ſkin; the prieſt ſhall pronounce him clean; it *is but* a ſcab; and he ſhall waſh his clothes, and be clean.

7 But if the ſcab ſpread much abroad in the ſkin after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again.

8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the ſkin; then the prieſt ſhall pronounce him unclean: it *is* a leproſy.

V. 3. *When the hair is turned white*—This change of colour was an evidence both of the abundance of excrementious humours, and of the weakneſs of nature, as we ſee in old and ſick perſons. *His fleſh*—For the leproſy conſumed both the ſkin and the fleſh.

V. 6. *Dark*—Or, have contracted itſelf. *He ſhall waſh his clothes*—Although it was no leproſy. No ſin is ſo ſmall as not to need to be waſhed by the blood of Chriſt, which was the thing deſigned by all theſe waſhings.

9 When

9 When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him:* and behold, *if* the riſing be white in the ſkin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing;

11 It *is* an old leproſy in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if the leproſy break out abroad in the ſkin, and the leproſy cover all the ſkin of *him that hath* the plague from his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold, *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſy.

16 Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt:

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

V. 10. *White in the ſkin*—With a preternatural and extraordinary whiteneſs. *Raw fleſh*—Which ſhewed that the very fleſh was eaten by the diſtemper.

V. 13. *If the leproſy covered all his fleſh*—One and the ſame colour was a ſign of ſoundneſs; as a variety of colours was an evidence of the leproſy, ſee ver. 14.

18 The

18 The flesh also in which, *even* in the skin thereof, was a boil, and is healed.

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and behold, *there be* no white hairs therein; and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 Or if there be *any* flesh in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no white hair on the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark;

dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 If a man or a woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the ſkin; *and there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the ſkin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the ſkin:

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall ſeven days more.

34 And in the ſeventh day the prieſt ſhall

V. 30. *A yellow, thin hair* — The leproſy in the body turned the hair white, in the head or beard it turned it yellow.

look

look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor *be* in ſight deeper than the ſkin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the ſkin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the ſkin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean, and the prieſt ſhall pronounce him clean.

38 If a man alſo or a woman have in the ſkin of their fleſh bright ſpots, *even* white bright ſpots:

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the ſkin; he *is* clean.

40 And the man whoſe hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head towards his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the bald-head, or bald-forehead, a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and

V. 42. *A white reddiſh ſore*—Or, *A ſore partly white and partly red*; which is the colour of fleſh infected with the leproſy.

behold,

behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the ſkin of his fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean.

46 All the days wherein the plague *ſhall be* in him he ſhall be defiled; he *is* unclean: he ſhall dwell alone; without the camp *ſhall* his habitation *be*.

47 The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen or of woollen; whether in a ſkin, or in any thing made of ſkin:

49 And if the plague be greeniſh or reddiſh in the garment, or in the ſkin, either in the warp, or in the woof, or in any thing of ſkin; it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days.

V. 45. *His clothes ſhall be rent*— A perſon declared unclean, was not only to be ſeparated from the people, but alſo to appear as a mourner; his clothes were to be rent in the upper and fore parts, which were moſt viſible, (Gen. xxxvii. 34. Job ii. 12.) his head was to be uncovered, (ch. x. 6.) and the lower part of his face concealed with the ſkirt of his garment, (Ezek. xxiv. 17, 22. Mic. iii. 7.) and he was to proclaim himſelf *unclean*, that all might avoid him, as well on account of the infection, as of legal pollution. See Lam. iv. 15.

51 And

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a ſkin, or in any work that is made of ſkin; the plague *is* a fretting leproſy: it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of ſkin, wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of ſkin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his colour, and the plague be not ſpread; it *is* unclean; thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the prieſt look, and behold the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the ſkin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of ſkin; it *is* a ſpreading *plague*: thou ſhalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatſoever thing of ſkin *it be*, which thou ſhalt

ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean.

59 This *is* the law of the plague of leproſy in a garment of woollen or linen, either in the warp, or woof, or any thing of ſkins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1. *The manner of cleanſing the leper.* 10. *The ſacrifices that are to be offered for him.* 33. *The management of a houſe ſuſpected of leproſy.* 54. *The ſummary of the whole.*

AND the LORD ſpake unto Moſes, ſaying,

2 This ſhall be the law of the leper, in the day of his cleanſing: He ſhall be brought unto the prieſt:

3 And the prieſt ſhall go forth out of the camp; and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive *and* clean, and cedar-wood, and ſcarlet, and hyſſop.

5 And the prieſt ſhall command that one of

V. 3. *Be healed*—The ceremonies uſed, were not for the purpoſe of healing the diſorder, but for the purification of the leper when healed. For this reaſon, inſtead of the words *cleanſing* and *cleanſed*, it would be more proper to uſe *purifying* and *purified*.

V. 4. *Two birds* — Perhaps, the one to repreſent Chriſt's dying for his ſins; the other, his riſing again for his purification. The original is general, and expreſſes two ſmall birds of any kind. And *cedar-wood*—A ſtick of cedar, to which the hyſſop, and one of the birds were tied by the ſcarlet thread. Cedar, ſome ſay, notes incorruptneſs. *Scarlet* — i. e. *Wool* of a *ſcarlet colour*. To repreſent it may be the leper's ſinfulneſs, and the blood of Chriſt, as well as the happy change of the leper's complexion. *And hyſſop* — A fragrant purifier, ſignificative of the cure of the lepers ill ſcent. See Pſalm li. 7.

the birds be killed in an earthen veſſel over running water.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard and his eye-brows, even all his hair ſhall he ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ewe-lamb of the firſt year without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11 And the prieſt that maketh *him* clean ſhall preſent the man that is to be made clean, and

V. 7. *Into the open field*—Signifying that the leper was reſtored to a free converſation with his neighbours, as the bird was to the reſt of its kind.

V. 8. *Shall waſh his clothes* — All theſe ceremonies were no leſs productive, than they were demonſtrative of entire purification.

V. 10. *One log of oil*—A *log* was the ſmalleſt meaſure among the Jews, and contained ſomewhat more than half a pint of our meaſure.

thoſe

thoſe things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oil, and wave them *for* a wave-offering before the LORD.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſt's, *ſo is* the treſpaſs-offering: it *is* moſt holy.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put it upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger ſeven times before the LORD.

17 And of the reſt of the oil that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering.

18 And the remnant of the oil that *is* in the

V. 12. *And offer him for a treſpaſs-offering*—A proper act of humiliation for ſin; which is the ſource of all thoſe pains and diſeaſes to which both the bodies and ſouls of men are obnoxious.

prieſt's

prieſt's hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs; and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering, upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much: then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day for his cleanſing unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the

V. 20. *Shall offer the burnt-offering* —See Mat. viii. 4. This was not to be offered, till by the other offerings for treſpaſs and ſin, the man had made public profeſſion of his repentance, without which, no *gift* can find acceptance with God.

V. 21. *If he be poor—then one lamb* —The humanity of the Moſaic law is always diſcernable: Proviſion is conſtantly made for the poor. Yet it is to be obſerved, that although there were an exchange made of two lambs for two turtle-doves or two pigeons, in conſideration of poverty: yet no perſon whatſoever could be cleanſed without the ſacrifice of *one lamb*; which plainly figures out the *lamb of God, who* alone *taketh away the ſin of the world*, John i. 29.

prieſt

prieſt ſhall wave them *for* a wave-offering before the LORD:

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oil into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oil that *is* in his left hand ſeven times before the LORD.

28 And the prieſt ſhall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the treſpaſs-offering.

29 And the reſt of the oil that *is* in the prieſt's hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get;

31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other *for* a burnt-offering, with the meat-offering: and the prieſt ſhall make an atonement for him that is to be cleanſed before the LORD.

V. 25. *Shall put the blood* — The blood ſeems to have been a token of forgiveneſs, the oil, ver. 28. of healing. God firſt *forgiveth our iniquities*, and then *healeth our diſeaſes*, Pſ. ciii. 3.

32 This

32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come, and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe with hollow ſtrakes greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones in which the plague *is*, and

V. 37. *In the walls of the houſe* — This judgment ſeems to have been peculiar to this people, either as a puniſhment of their ſins, or as a ſpecial help to repentance, or as a token of the miſchievous nature of ſin, typified by leproſy, which did not only deſtroy perſons, but their habitations alſo.

they

they ſhall caſt them into an unclean place without the city,

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even.

47 And he that lieth in the houſe ſhall waſh his clothes: and he that eateth in the houſe ſhall waſh his clothes.

48 ¶ And if the prieſt ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe

two

two birds, and cedar-wood, and ſcarlet, and hyſſop.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city, into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſy, and ſcall,

55 And for the leproſy of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leproſy.

V. 53. *Make an atonement for the houſe*—Take off its legal defilement, and thereby make it fit for the Iſraelites to dwell in. From all theſe ceremonies and rites we learn this moral leſſon, *Touch not the unclean thing, and I will receive you*, 2. Cor. vi. 17. And draw this concluſion from the whole, that if the leproſy, (which was an involuntary evil, and defiled not the ſoul,) ſeparated thoſe who were infected with it from the intercourſe and ſociety of men; then certainly they who live in the foul practice of vice, can never be allowed true members of the church of Chriſt, nor have any communion with God and the faithful, while they continue in their ſinful ſtate.

CHAP.

CHAP. XV.

1. *This chapter contains laws concerning iſſues and other ceremonial uncleanneſſes, contracted either by bodily diſeaſe, or ſome natural incidents, whether in men, or in women.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue: it *is* his uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth, ſhall be unclean.

5 And whoſoever toucheth his bed ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes and bathe *himſelf* in water, and be unclean until the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 ¶ And what ſaddle ſoever he rideth upon that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that

was under him, ſhall be unclean until the even: and he that beareth *any of* thoſe things ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue, (and hath not rinſed his hands in water,) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

12 And the veſſel of earth that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 ¶ And when he that hath an iſſue is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them to the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-offering, and the other *for* a burnt-offering, and the prieſt ſhall make an atonement for him before the LORD for his iſſue.

16 And if any man's ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

17 And every garment and every ſkin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves*

themſelves in water, and be unclean until the even.

19 And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even.

20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days; and all the bed whereon he lieth, ſhall be unclean.

25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs, ſhall be as the days of her ſeparation; ſhe *ſhall be* unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſepation.

27 And

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 ¶ But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eight day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering, and the prieſt ſhall make an atonement for her before the LORD for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs: that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith;

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

V. 31. *When they defile my tabernacle* — Both ceremonially, by coming into it in their uncleanneſs, and morally by the contempt of God's expreſs command to cleanſe themſelves. The grand reaſon of all theſe laws was to *ſeparate the children of Iſrael from their uncleanneſs.* Hereby they were taught their privilege and honour, that they were *purified unto God, a peculiar people.* See Deut. xxvi. 18. 1 Pet. ii. 9.

CHAP.

CHAP. XVI.

1. *Here is the inſtitution of the yearly day of atonement.* 3. *The high prieſt is to enter into the holy of holies, in his linen garments.* 5. *He is to offer a goat and a bullock for a ſin-offering.* 13. *To ſprinkle the blood before the mercy-ſeat, and upon the altar.* 20. *To confeſs over the ſcape-goat the ſins of the people, and to ſend him into the wilderneſs.* 24. *To offer the burnt-offerings.* 29. *And to appoint this day to be a ſolemn faſt.*

AND the LORD ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the LORD, and died;

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-ſeat which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-ſeat.

3 Thus ſhall Aaron come into the holy *place:* with a young bullock for a ſin-offering, and a ram for a burnt-offering.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the

V. 1. *And died*—Either this chapter is tranſpoſed, or, all from the tenth chapter to this, is to be read as in a parentheſis.

V. 2. *At all times*—But only when I ſhall appoint him, viz. on the yearly day of expiation, Heb. ix. 7. or to take down the parts and furniture of it, upon a removal. *In a cloud*—In a bright and glorious cloud, over the mercy-ſeat, whereby that place ſhall become as my preſence-chamber; as a token when I would have him come.

children

children of Iſrael two kids of the goats for a ſin-offering, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the ſcape-goat.

9 And Aaron ſhall bring the goat upon which the LORD's lot fell, and offer him *for* a ſin-offering.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs.

11 ¶ And Aaron ſhall bring the bullock of the ſin-offering which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering which is for himſelf.

12 And he ſhall take a cenſer full *of* burning coals of fire from off the altar before the LORD, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail.

V. 8. *One lot for the LORD*—To be ſacrificed to Him. Both this and the other goat typified Chriſt: this, in his death and paſſion for us; that, in his reſurrection for our deliverance.

V. 12. *Within the vail*—The ſecond vail, i.e. into the holy of holies, ver. 2.

13 And

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſtward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of their uncleanneſs.

17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf,

V. 13. *Upon the fire*—Which was in the cenſer, ver. 12. The bullock being ſlain, the high-prieſt was to take ſome of the blood of it into the holy of holies, bearing in his hand a cenſer with incenſe burning upon it, to prevent his ſeeing the mercy-ſeat. Then having filled the ſanctuary with a cloud of ſmoke, he went out backward, having his face directed to the mercy-ſeat. This done, he was to ſprinkle the blood ſeven times upon, or towards the mercy-ſeat; to teach us, that God is merciful to ſinners only through and for the merits and blood of Chriſt.

V. 14. *Eaſtward*—With his face upon the eaſtern part towards the people. This ſignified that the high-prieſt, in this act, repreſented the people. *Before the mercy-ſeat*—On the ground.

V. 15. *Then ſhall he kill the goat*—He went out of the holy of holies, and killed it, and then returned thither again with its blood.

ſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the altar that *is* before the LORD, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs.

22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs.

23 And Aaron ſhall come into the tabernacle

V. 21. *All the iniquities — Tranſgreſſions*, and *ſins*. To note their ſins of all ſorts, and that the ſmalleſt needed, and the greateſt were not excluded from, the benefit of Chriſt's death. *On the head*—Charging, as it were, all their ſins, and the puniſhment due to them, upon the goat; which manifeſtly pointed at Chriſt, upon whom their iniquities and puniſhments were laid, Iſai. liii. 5, 6. *By the hand of a fit man*—Heb. *a man of time*, i. e. a man of years and diſcretion, who may be truſted with this work. Some writers ſay, the phraſe, *a fit man*, ſignifies a man who is *fitted*, *ready*, or *appointed*. *Into the wilderneſs*—Signifying the removal of their ſins far away, both from the people, and out of God's ſight.

of

of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſin-offering, ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp; and they ſhall burn in the fire their ſkins, and their fleſh, and their dung;

28 And he that burneth them ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the ſeventh month on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

V. 29. *For ever* — Until Chriſt ſhould come, in whom all thoſe figures ſhould have an end; as Exod. xxi. 6. *The ſeventh month*—Anſwering part to our *September*, and part to our *October*; when they had gathered in all their fruits, and were moſt at leiſure for God's ſervice. This faſt began in the evening of the ninth day, and continued till the evening of the tenth. *Ye ſhall afflict your ſouls*—Yourſelves, both your bodies, by abſtinence from food and all other ſenſual delights, and your minds by grief for your former ſins.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the LORD.

31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſt's office in his father's ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael for all their ſins once a year. And he did as the LORD commanded Moſes.

CHAP. XVII.

1. *The children of Iſrael are here commanded to offer all their ſacrifices at the tabernacle.* 10. *The eating of blood is prohibited.* 15. *Alſo that which dieth of itſelf, or is torn by beaſts.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron and unto his ſons, and unto all the children of Iſrael, and ſay unto them; This *is* the thing which the LORD hath commanded, ſaying,

V. 31. *It ſhall be a ſabbath of reſt unto you*—Is, *it ſhall be a reſt of reſts*, i. e. a day of compleat reſt from all ſervile and ſecular employs; and, like the ſabbath, wholly dedicated to religious ſervices.

3 What

3 What man ſoever *there be* of the houſe of Iſrael, that killed an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood ſhall be imputed unto that man; he hath ſhed blood; and that man ſhall be cut off from among his people:

5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the open field, even that they may bring them unto the LORD unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings unto the LORD.

6 And the prieſt ſhall ſprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the LORD.

7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring. This ſhall be a ſtatute for ever unto them throughout their generations.

8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the

V. 4. *The door of the tabernacle*— This was appointed in oppoſition to the Heathens who ſacrificed in all places; to cut off occaſions of idolatry, and to prevent the people's uſurpation of the prieſt's office.

V. 5. *They offer in the open field* — The Iſraelites before the building of the tabernacle, did ſo, from which they are now reſtrained.

V. 7. *Unto devils* — The original word properly ſignifies *goats*, from their *rough* and *ſhaggy hair*; falſe deities being often worſhipped under the ſhape of a *goat*: As in particular was *Mendes* the Egyptian *Pan*, and they worſhipped *devils*, in worſhipping idols: not directly or intentionally, but by conſtruction and conſequence, becauſe the devil is the author of idolatry, and is eminently ſerved, and honoured by it.

ſtrangers

ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood: and I have given it to you upon the altar to make an atonement for your ſouls: for it *is* the blood, *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with the duſt.

14 For *it is* the life of all fleſh; the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of

V. 11. *For the life is in the blood*—Depends upon the blood, is preſerved and nouriſhed by it. *The blood maketh atonement*—Typically, and in reſpect of the blood of Chriſt, which is repreſented, by which the atonement is really made. Therefore abſtain from blood, and do not ſerve that upon your tables, which I have reſerved ſacred to my altar.

no

no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it ſhall be cut off.

15 And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts, whether it be* one of your own country, or ſtranger, he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

CHAP. XVIII.

1. *Conformity to the Heathen is here forbidden.* 6. *Particular laws are laid down againſt inceſt.* 19. *Againſt unnatural luſts, and barbarous idolatries.* 24. *Inforced from the deſtruction of the Canaanites.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the LORD your God.

3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan, whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye ſhall therefore keep my ſtatutes, and my judgments: which if a man do, he ſhall live in them: I *am* the LORD.

V. 5. *He ſhall live in them*—Their life and happineſs depended upon following God's commands. And altho' no one can challenge eternal life upon his moſt perfect obedience, yet ſincere obedience, under grace, will, thro' the merits of Chriſt, be finally rewarded. *Eternal life is the gift of God*, Rom. vi. 23. but it is given only to the *obedient*, Acts v. 32. Heb. v. 9.

6 None

6 None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the LORD.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother; thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy father's wife ſhalt thou not uncover: it *is* thy father's nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſon's daughter, or of thy daughter's daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs.

11 The nakedneſs of thy father's wife's daughter, begotten of thy father, (ſhe *is* thy ſiſter,) thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy father's ſiſter: ſhe *is* thy father's near kinſwoman.

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: ſhe *is* thy mother's near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of

V. 6. *To uncover their nakedneſs*—Either thou ſhalt not marry *thine own fleſh*, ver. 17, 18. i. e. any ſo nearly related to thee as to be a remnant or *remainder* of thy own fleſh and blood. Or, thou ſhalt not commit lewdneſs with them; ſee ch. xx. 17, 19, 20.

V. 7. *The nakedneſs of thy mother*—The magi, or wiſe men in Perſia, ſays one, were never admitted of that number, unleſs begotten by a ſon upon his mother.

V. 8. *Of thy father's wife*—Thy ſtep-mother.

thy

thy father's brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe *is* thy ſon's wife; thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brother's wife: it *is* thy brother's nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſon's daughter, or her daughter's daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs, beſides the other in her life-*time*.

19 ¶ Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover, thou ſhalt not lie carnally with thy neighbour's wife to defile thyſelf with her.

21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt

V. 14. *The nakedneſs of thy father's brother*—i. e. Of his wife. The ſame degrees that are forbidden in conſanguinity, are forbidden in affinity.

V. 16. *The nakedneſs of thy brother's wife*—If the text relates to *marriage*, it muſt mean while the brother was living, or, if he left any iſſue; otherwiſe, the command, Deut. xxv. 5. flatly contradicts it.

V. 19. *As long as ſhe is ſet apart*—Thou ſhalt not even approach unto thy own wife at ſuch a time. This was not only a ceremonial pollution, but an immoral one alſo; as both health and decency juſtify the prohibition. And it muſt ſtill have weight with all, who deſire to *keep holy and undefiled the marriage bed.*

V. 21. *Paſs through the fire*—Either by burning them in it, Mic. vi. 7. or by making them paſs between two fires, which was a kind of conſecration of them to that god. *Molech*—Called alſo *Milcom*, was an idol chiefly of the Ammonites; though ſome think this was a name common to all the gods, as alſo *Baal*. Under this general name the Heathens frequently worſhipped *Saturn*, or the *Sun*, by ſome ſymbol or image, Jer. xix. 5. ch. xxxii. 35.

thou

thou profane the name of thy God: I *am* the LORD.

22 Thou ſhalt not lie with mankind, as with womankind: it *is* abomination.

23 Neither ſhalt thou lie with any beaſt to defile thyſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not ye yourſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land itſelf vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done which *were* before you, and the land is defiled;)

28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them* ſhall be cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable

V. 25. *I do viſit*—I am about to viſit, i. e. to puniſh. *The land vomiteth out her inhabitants*—Here the land, by an elegant proſopopœia, is perſonized, and repreſented as ſo ſenſible of the loathſome wickedneſs of her inhabitants, as to nauſeate them on that account, and to caſt them, as offenſive, from her ſtomach. See ver. 28. ch. xx. 22. Rev. iii. 16.

cuſtoms,

cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I *am* the LORD your God.

CHAP. XIX.

1. *Divers duties of religion and acts of righteouſneſs are here repeated and reinforced.* 11. *Divers ſins are forbidden.* 20. *The puniſhment of fornication is appointed.* 23. *Divers laws are enacted.*

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the LORD your God *am* holy.

3 Ye ſhall fear every man his mother, and his father, and keep my ſabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, or make to yourſelves molten gods: I *am* the LORD your God.

5 And if ye offer a ſacrifice of peace-offerings unto the LORD, ye ſhall offer it at your own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow: and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the LORD: and that ſoul ſhall be cut off from among his people.

V. 4. *Unto idols* — The word rendered *idols*, ſignifies *vain*, *fooliſh*, or *falſe things*; a name given in contempt to the objects of Heathen worſhip. Idols are mere *nothings*, 1 Corinthians viii. 4. Many having *no being*, but in the fancy of their worſhippers, and all of them having no virtue or power to beſtow good, or inflict evil, Iſai. xli. 23.

9 And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the LORD your God.

11 Ye ſhall not ſteal, neither deal falſly, neither lie one to another.

12 And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the LORD.

13 Thou ſhalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, ſhall not abide with thee all night until the morning.

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the LORD.

15 Ye ſhall do no unrighteouſneſs in judgment: thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

16 Thou ſhalt not go up and down *as* a talebearer among thy people: neither ſhalt thou

V. 9. *The gleanings of thy harveſt*—Humanity to the poor is conſtantly inculcated. God is full of pity and compaſſion. *He is good to all, and his tender mercies are over all his works*, Pſal. cxlv. 9.

V. 12. *Not ſwear by my name falſly* One ſin naturally draws on another. Thoſe who will lie for gain, will eaſily be induced to perjure themſelves. *Neither ſhalt thou profane the name of thy God*—By any common or unholy uſe of it. Thou ſhalt not abuſe his name by ſwearing either falſly or raſhly.

V. 13. *With thee all night* — If his neceſſity requires an immediate payment.

ſtand

ſtand againſt the blood of thy neighbour: I *am* the LORD.

17 Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

18 Thou ſhalt not avenge nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf: I *am* the LORD.

19 Ye ſhall keep my ſtatutes. Thou ſhalt not let thy cattle gender with a diverſe kind: thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee.

20 And whoſoever lieth carnally with a woman that *is* a bond-maid betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged; they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering.

22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering before the LORD, for his ſin which he hath done: and the ſin which he hath done ſhall be forgiven him.

23 And when ye ſhall come into the land,

V. 17. *Thou ſhalt not hate—but on every account rebuke, thy neighbour*—For he is, in ſome meaſure, the author who is not the diſſuader of a fault. And he can never truly love his neighbour, who does not warn him againſt ſin.

V. 19. *Thy cattle gender with a diverſe kind*--To prevent unnatural mixtures, and idolatrous practices. And hereby to warn men againſt unnatural luſts.

and

and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the LORD withal.

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the LORD your God.

26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou marr the corners of thy beard.

28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not proſtitute thy daughter to cauſe her

V. 23. *As uncircumciſed* — As unclean, not to be eaten, but caſt away. Trees are ſtrengthened by being early diveſted of their fruit: and fruit of three years growth is more wholeſome, than fruit of the firſt year. A precept ſerviceable both to the trees and their owners.

V. 24. *Shall be holy to praiſe the LORD withal*—Or, *The fruit ſhall be holy and conſecrated to the LORD.* See Deuteronomy xii. 17, 18. And therefore given to the prieſts and Levites, Numbers xviii. 12, 13. Deut. xviii. 4. Yet out of this the poor had a portion, ſee Deut. xiv. 28, 29.

V. 26. *Nor obſerve times*—It ſhould be, nor *augur* or *divine by clouds*: which was a known practice among the Heathen.

V. 27. *Ye ſhall not round the corners of your heads, &c.* — Another Heathen cuſtom, done either to be like their god *Bacchus*, as did the wandering Arabs; or in times of great mourning, ſee Iſai. xv. 2. Jer. xvi. 6. ch. xlviii.. 37. Ezek. vii. 18. Thus the Greeks tore, cut off, and ſometimes ſhaved their hair, in their mourning for the dead.

V. 28. *Any marks upon you*—As the Zabei and others, to ſignify what particular deities they were devoted to. Thus *Ptolemy Philopater*, gave orders that the Jews who had embraced the religion of the Pagans, ſhould be ſtigmatized with the mark of an ivy leaf, which tree is dedicated to Bacchus. This practice is alluded to, Revelations xiii. 16, 17. Iſaiah xlix. 16. and Galatians vi. 17.

V. 29. *Do not proſtitute thy daughter*—As the Heathen women proſtituted themſelves in honour of their idols, in the polluted temples of their lewd divinities.

to

to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you, and thou ſhalt love him as thyſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

35 Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure.

36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them; I *am* the LORD.

V. 31. *That have familiar ſpirits*—That raiſe, and conſult ſuch; ſee Acts xvi. 16. *Neither ſeek after wizards*—Go not to the devil for counſel; neither ſeek to know more than God ſees fit to reveal. See Lev. xx. 27. Deuter. xviii. 11. 1 Sam. xxviii. 3, 7, 9. 2 Kings xxi. 6.

V. 32. *Thou ſhalt riſe up before the hoary head*—It is one of the plaineſt dictates of nature, to reverence the aged: and we find ſcarcely any civilized nations, who have not enforced this dictate; inſomuch that Juvenal obſerves, ſpeaking of the more uncorrupt ages,

"They thought it ſuch a crime, as death alone
"Could expiate, if a young man did not riſe
"Before the hoary head." Sat. xiii.

V. 36. *A juſt ephah and a juſt hin*—The former meaſure for dry, the latter for moiſt things.

CHAP.

CHAP. XX.

1. *Prohibitions againſt offering children to Molech.* 6. 6. *Againſt conſulting wizards.* 9. *Againſt curſing parents.* 10. *Againſt adultery.* 11. *Againſt inceſtuous mixtures.* 22. *Holineſs is enjoined.* 27. *Soothſayers are to be ſtoned.*

AND the LORD ſpake unto Moſes, ſaying,

2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech: he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

3 And I will ſet my face againſt that man, and will cut him off from among his people; becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

V. 2. *Any of his ſeed unto Molech*—The Jews ſay, this idol was made of braſs; and when they would offer any children to Molech, they heated the ſtatue within by a great fire, and, when it was burning hot, put the miſerable victim in his arms, which was ſoon conſumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noiſe with drums and other inſtruments about the idol. Who can deny that the gods of the Heathens were devils? It is ſuppoſed this idol was a repreſentative of the *ſolar fire*. In proof that children were really burnt alive to *Molech*, ſee 2 Kings iii. 27. Pſalm cvi. 37, 38. Iſaiah lvii. 5. Jeremiah xix. 5. Ezekiel xvi. 20, 21, 23, 37, 39. compared with Jeremiah xxxii. 35. and Jeremiah vii. 31.

6 ¶ And

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

7 Sanctify yourſelves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you.

9 ¶ For every one that curſeth his father or his mother ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him.

10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultereſs ſhall ſurely be put to death.

11 And the man that lieth with his father's wife, hath uncovered his father's nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them.

12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion: their blood *ſhall be* upon them.

13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death: their blood *ſhall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 And

15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death, their blood *ſhall be* upon them.

17 And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs: it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſter's nakedneſs: he ſhall bear his iniquity.

18 And if a man ſhall lie with a woman having her ſickneſs; and ſhall uncover her nakedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.

19 And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncle's wife, he hath uncovered his uncle's nakedneſs: they ſhall bear their ſin; they ſhall die childleſs.

21 And if a man ſhall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedneſs, they ſhall be childleſs.

22 Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them: that the land, whither I bring you, to dwell therein, ſpue you not out.

23 And

23 And ye ſhall not walk in the manners of the nations, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the LORD your God, which have ſeparated you from *other* people.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean.

26 And ye ſhall be holy unto me: for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

CHAP. XXI.

1. *Directions are here given to the prieſts.* 2. *Concerning mourning.* 7. *Their marriages.* 17. *And their perſonal defects.*

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people.

V. 1. *Among his people*—None of the prieſts ſhall touch the dead body, or aſſiſt at his funeral, or eat of the funeral feaſt. Yet in the caſe of near relations they were allowed the uſual cuſtom of mourners: ver. 2, 3. But this allowance concerned only the inferior prieſt, not the high-prieſt, ver. 10.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a virgin, that is nigh unto him, which hath had no huſband; for her may he be defiled.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 ¶ They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

8 Thou ſhalt ſanctify him therefore; for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD, which ſanctify you, *am* holy.

9 And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 And *he that is* the high prieſt among his

V. 4. *Being a chief man among his people*—Or, *neither ſhall he be defiled for the prince of his people.* Or, as ſome critics render it, *He ſhall not defile himſelf for*, or *upon account of any of his people.*

V. 9. *Shall be burnt*—A more ſevere puniſhment than other women were to ſuffer, guilty of the ſame offence, Exod. xxii. 16. Deut. xxii. 28.

brethren,

brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rend his clothes;

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother;

12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the LORD do ſanctify him.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations that hath *any* blemiſh, let him not approach to offer the bread of his God:

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or a dwarf, or that hath

V. 13. *In her virginity*—A pure virgin. The inferior prieſts might marry a widow; but the high-prieſt only a virgin. This is enjoined upon the high-prieſt, as being an eminent type of Chriſt, whoſe ſpouſe, the Church, is repeſented as *holy, pure, chaſte*. 2 Cor. xi. 2. Rev. xiv. 4.

a blemiſh

a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken;

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire: he hath a blemiſh; he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

CHAP. XXII.

1. *Here a prieſt, having any uncleanneſs, is forbidden to eat of the holy things.* 8. *No prieſt muſt eat that which dies of itſelf, or is torn.* 10. *No ſtranger muſt eat of holy things.* 17. *Sacrifices muſt be without blemiſh, and of due age.* 29. *Thank-offerings muſt be eaten the ſame day.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the LORD.

V. 21. *A blemiſh*—The prieſts were to be without any blemiſh on their bodies; and miniſters who have notorious defects or deformities in their minds or practices, are as unfit and unqualified for the miniſtry, as the deformed ſons of Aaron were for the prieſthood.

V. 2. *Separate themſelves*—When any uncleanneſs is upon them, ver. 3, 4. *From the holy things*—From eating of thoſe parts of the offerings, which belong to them. Only of the tythes they might eat.

3 Say

3 Say unto them, Whoſoever *he be* of all your ſeed among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue: he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him;

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath;

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things; becauſe it *is* his food.

8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctify them.

10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul with his money,

ney, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſt's daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſt's daughter be a widow, or divorced, and have no child, and is returned unto her father's houſe, as in her youth, ſhe ſhall eat of her father's meat; but there ſhall no ſtranger eat thereof.

14 And if a man eat *of* a holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD;

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things; for I the LORD do ſanctify them.

17 And the LORD ſpake unto Moſes, ſaying,

18 Speak unto Aaron and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye ſhall offer* at your own will a male with-

V. 12. *Unto a ſtranger* — One who is not of the prieſt's family. Yet the prieſt's wife, though of another family, might eat.

V. 14. *He ſhall put the fifth part unto it* — Over and above the principal, and beſides the ram to be offered to God, Leviticus v. 15. *The holy thing* — The worth of it, which the prieſt was either to take to himſelf, or to offer to God, as the nature of the thing was.

out

out blemiſh of the beeves, of the ſheep, or of the goats.

20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves, or ſheep, it ſhall be perfect, to be accepted; there ſhall be no blemiſh therein.

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the LORD that which is bruiſed or cruſhed, or broken, or cut; neither ſhall ye make any offering *thereof* in your land.

25 Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 And the LORD ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thence-

V. 23. *That mayeſt thou offer for a free-will-offering* — Or rather, *If thou offer it either for a free-will offering, or for a vow, it ſhall not be accepted.* Waterland, ſee ver. 21.

V. 25. *The bread*—or *food*—*of your God*—i. e. The ſacrifices.

forth

forth it ſhall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe, ye ſhall not kill it and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up; ye ſhall leave none of it until the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

32 Neither ſhall ye profane my holy name; but I will be hallowed among the children of Iſrael: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1. *Directions are here given concerning the ſabbath.* 4. *The paſſover.* 9. *The firſt-fruits.* 15. *The feaſt of Pentecoſt.* 23. *Of trumpets.* 26. *Of atonement.* 33. *And of tabernacles.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

3 Six days ſhall work be done: but the ſeventh day *is* the ſabbath of reſt, an holy con-

V. 28. *In one day* — As ſavouring of cruelty.

V. 32. *Profane my holy name*—An attentive obſervance of the law was called by the Hebrews, Sanctification of the divine name; and the doing any thing contrary to the law, Profanation of that name.

vocation;

vocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.

4 Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their ſeaſons.

5 In the fourteenth *day* of the firſt month, at even, *is* the LORD's paſſover.

6 And on the fifteenth day of the ſame month *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the ſeventh day *is* an holy convocation: ye ſhall do no ſervile work *therein.*

9 And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt:

11 And ye ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

V. 4. *Theſe are the feaſts*—Or, *ſolemnities* rather, *of the LORD*—See Iſai. xxxiii. 20. where Zion is called *the city of our ſolemnities.* The day of atonement was a *faſt.*

V. 10. *A ſheaf*—Rather, *an omer.* They did not offer this corn in the ear, or by a ſheaf or handful, but purged from the chaff, and dried, and beaten out; ſee Lev. ii. 14, 15, 16. The harveſt here mentioned, ſignifies the barley harveſt, which began about the Paſſover, Exod. ix. 31. The wheat harveſt began at Pentecoſt, when they offered the *firſt-fruits,* mentioned ver. 17.

V. 11. *After the ſabbath—Morrow of the ſabbath,* Heb. meaning not the ordinary ſabbath, but the ſabbath of the Paſſover, which was always the 15th of Niſan, or March, the firſt day of unleavened bread, called the feaſt, Numb. xxviii. 17. on which days were ſabbatiſms, ver. 24, 32, 39.

12 And ye ſhall offer that day, when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

15 And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete:

16 Even unto the morrow after the ſeventh ſabbath ſhall ye number fifty days; and ye ſhall offer a new meat-offering unto the LORD.

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals; they ſhall be of fine flour; they ſhall be baken with leaven; *they are* the firſt-fruits unto the LORD.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock, and two rams: they ſhall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even*

V. 14. *Ye ſhall eat neither bread nor corn*—That is, of this year's produce.

V. 15. *From the morrow*—From the ſixteenth day of the month, and the ſecond day of the feaſt of unleavened bread incluſively.

V. 16. *A new meat-offering*—Of new corn made into loaves.

an

an offering made by fire of ſweet ſavour unto the LORD.

19 Then ye ſhall ſacrifice one kid of the goats for a ſin-offering, and two lambs of the firſt year for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt-fruits *for* a wave-offering before the LORD, with the two lambs: they ſhall be holy to the LORD for the prieſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein. It ſhall be* a ſtatute for ever in all your dwellings, throughout your generations.

22 And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the LORD your God.

23 And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.

V. 20. *Wave them*—Part of them in the name of the whole. *For the prieſts*— The prieſts had the whole here, as the whole congregation was deemed the offerer. In other ſacrifices they had only the breaſt and the ſhoulder.

V. 21. *An holy convocation* — Or, day of reſt, called Pentecoſt. Partly in remembrance of God's giving the law to them on the fiftieth day after their coming out of Egypt; and partly in gratitude for the farther progreſs of their harveſt. On this day the apoſtles, having themſelves received the *firſt-fruits of the ſpirit*, (fifty days after Chriſt our Paſſover was ſacrificed for us) begat three thouſand ſouls through the word of truth, as the firſt-fruits of the Chriſtian Church.

V. 24. *A ſabbath* — Solemnized with the blowing of trumpets by the prieſts from ſun-riſe to ſun-ſet: not

25 Ye

25 Ye ſhall do no ſervile work *therein:* but ye ſhall offer an offering made by fire unto the LORD.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 Alſo on the tenth *day* of the ſeventh month *there ſhall be* a day of atonement: it ſhall be an holy convocation unto you; and ye ſhall afflict your ſouls, and offer an offering made by fire unto the LORD.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement to make an atoment for you before the LORD your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *it ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls: in the ninth *day* of the month at even, from even unto even ſhall ye celebrate your ſabbath.

33 And the LORD ſpake unto Moſes, ſaying,

in the ordinary way, as they did every firſt day of the firſt month, but in an extraordinary manner; not only in Jeruſalem, but in all the cities of Iſrael. *A memorial of blowing of trumpets,* ſome render, *A feſtival for commemorating, or praiſing God, with the ſound of the trumpet.* See Pſal. cl. 3. This feaſt was kept with great ſolemnity. The prieſt, who ſounded the trumpet, began with the uſual prayer, "*Bleſſed be the LORD, who hath ſanctified us by his precepts,*" &c. ſubjoining this thankſgiving, "*Bleſſed be God, who hath preſerved us in life, and brought us to this time.*" When all was ended, the people repeated aloud theſe words of Pſalm lxxxix. 15. *Bleſſed is the people that know the joyful ſound.*

34 Speak

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the LORD.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein*.

36 Seven days ye ſhall offer an offering made by fire unto the LORD: on the eighth day ſhall be an holy convocation unto you: and ye ſhall offer an offering made by fire unto the LORD: it *is* a ſolemn aſſembly; *and* ye ſhall do no ſervile work *therein*.

37 Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a ſacrifice and drink-offerings, every thing upon his day:

38 Beſide the ſabbaths of the LORD, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings which ye give unto the LORD.

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the LORD ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the LORD your God ſeven days.

V. 34. *The feaſt of tabernacles*—Of tents, booths, or arbours. In commemoration of the children of Iſrael having dwelt forty years in *tabernacles* in the wilderneſs, ſee ver. 42, 43.

41 And

41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year: *it ſhall be* a ſtatute for ever in your generations: ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born ſhall dwell in booths:

43 That your generations may know, that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

1. *Laws concerning the lamps.* 5. *The ſhew-bread.* 10. *The blaſphemy of Shelomith's ſon.* 17. *The law of retaliation.* 23. *The blaſphemer ſtoned.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they bring unto thee pure oil-olive beaten for the light, to cauſe the lamps to burn continually.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning before the

V. 41. *Seven days* — Theſe days were ſpent in great feſtivity and joy; eſpecially the eighth, or *laſt day* of the *feaſt*. On this day there was the greateſt concourſe of people, and they were wont to fetch water from the fountain of Siloam, which the prieſts poured out on the great altar, ſinging one to another, *With joy ſhall ye draw water from the wells of ſalvation*, Iſai. xii. 3. On this day likewiſe they commemorated God's miraculouſly giving water out of the rock, and offered up ſolemn prayers for ſeaſonable rains. The cuſtom of pouring out water, ſeems figurative of the goſpel grace, Zech. xiv. 16. The Talmudiſts ſay, That he who never ſaw the rejoicing of the drawing of water, knows not what rejoicing is. The hundred and eighteenth Pſalm, which plainly refers to this feſtival, is thought, by ſome, to have been ſung upon it.

LORD

LORD continually: *it ſhall be* a ſtatute for ever in your generations.

4 He ſhall order the lamps upon the pure candleſtick before the LORD continually.

5 And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And it ſhall be Aaron's and his ſons; and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the LORD made by fire, by a perpetual ſtatute.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael: and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp:

11 And the Iſraelitiſh woman's ſon blaſphemed

V. 4. *The pure candleſtick*—It was made of pure gold, and always to be kept clean.

V. 5. *Thou*—By the prieſts or Levites, whoſe work it was to prepare them, 1 Chron. ix. 32. *Twelve cakes*—For the twelve tribes. Each conſiſting of *two tenth-deals*, i. e. two omers, or two tenth-parts of an ephah, which make about ſix quarts of Engliſh meaſure; ſo that they muſt have been of conſiderable ſize.

V. 10. *Whoſe father was an Egyptian*—Perhaps a proſelyte. *Went out*—Of Egypt; being one of the mixt multitude, which came out with the Iſraelites, Exod. xii. 32.

V. 11. *Blaſphemed the name*—So called by way of eminency; that name which ſhould never be mentioned without cauſe, nor without the utmoſt reverence. The words,

the

the name *of the* LORD, and curſed. And they brought him unto Moſes: (and his mother's name *was* Shelomith, the daughter of Dibri of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be ſhewed them.

13 ¶ And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation ſtone him.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God ſhall bear his ſin.

16 And he that blaſphemeth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger as he that is born in the land, when he blaſphemeth the name *of the* LORD, ſhall be put to death.

17 ¶ And he that killeth any man ſhall ſurely be put to death.

18 ¶ And he that killeth a beaſt ſhall make it good; beaſt for beaſt.

19 And if a man cauſe a blemiſh in his neigh-

Of the Lord, or *of Jehovah*, are ſupplied from ver. 16, where they are expreſſed. *And curſed*—Not the Iſraelite only, but his God alſo, as appears from ver. 15, 16. A crime, we are told, very common with the Egyptians, with reſpect to their gods, when they did not grant them what they wanted.

V. 14. *Without the camp*—This was a cuſtom in relation to accurſed perſons, and ſuch as devoted themſelves to deſtruction, Joſh. vii. 24. *Lay their hands upon his head*—This was the practice afterwards of ſuch as gave evidence againſt a blaſphemer. *Stone him*—The puniſhment that was before appointed for thoſe who curſed their parents.

V. 16. *All the congregation*—To ſhew their zeal for God, and to beget in them the greater dread and abhorrence of blaſphemy.

bour;

bour; as he hath done, ſo ſhall it be done unto him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed out of the camp, and ſtone him with ſtones. And the children of Iſrael did as the LORD commanded Moſes.

CHAP. XXV.

1. *God, in token of his right to the land of Canaan, enjoins here, that every ſeventh year ſhall be a year of releaſe.* 8. *That every fiftieth year ſhall be a year of jubilee.* 23. *That land ſold may be redemeed: If not, it ſhall revert at the fiftieth year.* 35. *Uſury is forbidden.* 39. *The Jewiſh ſervants, at the jubilee, ſhall be releaſed, but Heathens may be retained.*

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

V. 20. *Breach for breach* — Theſe words prove that we are to take thoſe in Exod. xxi. 24. in a literal ſenſe. However, individuals were not permitted to avenge themſelves; they were to refer their injuries to the Judges; who, in ſome caſes, it is probable, allowed of a compenſation; ſee Exod. xxi. 18, 19. as the ſame member is far more uſeful and neceſſary to one man than to another. As an eye for inſtance, to a man who has but *one*.

V. 23. *Stone him with ſtones*—This blaſphemer was the firſt that died by the law of Moſes. Stephen, the firſt perſon that died for the goſpel, died by the abuſe of this law. The one died a martyr for Chriſt, the other a rebel againſt God.

V. 1. *In*—Rather *at*, or *near mount Sinai*.

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the LORD.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof;

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land.

6 And the ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee,

7 And for thy cattle, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of

V. 2. *When ye come into the land*—i. e. Are ſettled in it. *Keep a ſabbath*—Enjoy reſt and freedom from ploughing and tilling. *Unto the LORD*—As an acknowledgment of his ſovereign right to the land, in which the Iſraelites were but tenants at his will.

V. 4. *A ſabbath of reſt*—All yearly labours were to be intermitted in the ſeventh year, as all daily labours on the ſeventh day.

V. 5. *Own accord*—From the grains that fell out of the ears the laſt reaping.

V. 6. *The ſabbath of the land*—The fruit which groweth in the ſabbatical year.

V. 8. *Seven ſabbaths of years*—As the ſabbatical year was to be every ſeventh year, ſo the year of jubilee was to be every ſeventh ſabbatical year. It is called *the year of jubilee*, either as that word is formed from an Hebrew noun, ſignifying the *ſound of a trumpet*, which was uſed to proclaim it, ſee ver. 9. ch. xxiii. 24. Gen. iv. 21. or as the word is derived from the root *ibel*, to *diſmiſs*, *bring back*; and refers to the *diſmiſſion* of ſervants, and the *recovery* of poſſeſſions. It ſignified the true liberty from our ſpiritual debts and ſlaveries, to be purchaſed by Chriſt, and publiſhed to the world by the ſound of the goſpel, Zech. ix. 14.

years

years unto thee, ſeven times ſeven years: and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years.

9 Then ſhalt thou cauſe the trumpet of the jubilee to ſound, on the tenth *day* of the ſeventh month, in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it ſhall be a jubilee unto you; and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family.

11 A jubilee ſhall that fiftieth year be unto you; ye ſhall not ſow, neither reap that which groweth of itſelf, in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubilee; it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubilee ye ſhall return every man unto his poſſeſſion.

14 ¶ And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand, ye ſhall not oppreſs one another:

15 According to the number of years after the jubilee thou ſhalt buy of thy neighbour, *and* ac-

V. 10. *The fiftieth year*—As coming next after *ſeven times ſeven* or forty-nine *years*, ver. 8. *All the inhabitants*—Such as were Iſraelites. *Unto his poſſeſſion*—Which had been ſold, or otherwiſe alienated from him.

V. 12. *Eat the increaſe thereof*—Such things as it produced of itſelf. *Out of the field*—Whence they, in common with others, might take it as they needed it; but muſt not put it into barns. See ver. 5. and Exod. xxiii. 11.

V. 14. *Ye ſhall not oppreſs*—Rather, *Ye ſhall not deceive one another*; for the context proves, that *deceit*, not *oppreſſion*, was the evil here guarded againſt.

cording

cording unto the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 Wherefore ye ſhall do my ſtatutes, and keep my judgment, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

'21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye ſhall eat *of* the old *ſtore*.

23 The land ſhall not be ſold for ever: for the land *is* mine; for ye *are* ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion ye ſhall grant a redemption for the land.

25 If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And

26 And if the man have none to redeem it, and himſelf be able to redeem it;

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it ſhall go out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold; *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year, then the houſe that *is* in the walled city ſhall be eſtabliſhed for ever to him that bought it, throughout his generations; it ſhall not go out in the jubilee.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubilee.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubilee; for the houſe of the cities of the Levites, *are* their poſſeſſion among the children of Iſrael.

V. 28. *Go out*—Out of the buyer's hand, without any redemption-money.

34 But

34 But the field of the ſuburbs of their cities may not be ſold: for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: *yea though he be* a ſtranger, or a ſojourner; that he may live with thee.

36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee; *and* ſhall ſerve thee unto the year of jubilee:

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

V. 34. *May not be ſold*—The fields of the Levites were the common property of all the Levites belonging to ſuch cities, and abſolutely needful for the keeping of their cattle; and no particular Levite could diſpoſe of any part of them.

V. 36. *Take no uſury or increaſe*—Of any kind, or at any time, of perſons in diſtreſs or neceſſity. The ſame law is binding ſtill with reſpect to lending perſons who are really in diſtreſs. But in purchaſing of lands, in trade, or other improvements, it is reaſonable that the lender ſhare the profit with the borrower.

V. 39. *As a bondman*—Neither for the time, for ever, nor for the manner, with the hardeſt and vileſt kinds of ſervice.

V. 40. *As a ſojourner he ſhall ſerve with thee unto the year of jubilee*—i. e. If he has ſold *himſelf*. He that was ſold by *another* perſon, was to *ſerve only ſix years, and to go out on the ſeventh.*

42 For

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men.

43 Thou ſhalt not rule over him with rigour; but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* poſſeſſion; they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

47 ¶ And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtranger's family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him.

49 Either his uncle, or his uncle's ſon may redeem him, or *any* that is nigh of kin unto

V. 42. *They are my ſervants*—The meaneſt, as well as the richeſt, Iſraelite was redeemed from Egyptian bondage, and had the honour to be the peculiar ſervant and worſhipper of the true God. And the ſervants of God are not *to be the bond-ſlaves of men*, 1 Cor. vii. 23.

him,

him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubilee: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*, according unto them he ſhall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Iſrael *are* ſervants; they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1. *A repetition of ſome principal commandments.* 3. *A promiſe of all good to the obedient.* 14. *A threatning of terrible judgments to the diſobedient.* 40. *A promiſe of mercy to the penitent.*

YE ſhall make you no idols nor graven image, neither rear you up a ſtanding image, neither

ther ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight; and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

V. 4. *Rain in due ſeaſon* — The ſanctions of the law, both bleſſings and curſes, ſeem to be moſtly, if not merely, temporal, and to refer to the things of this world.

V. 10. *Bring forth the old* — Or, *throw away the old*—To make room for the new.

11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God: and ye ſhall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all theſe commandments;

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments *but* that ye break my covenant;

16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain; for your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you; and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken

V. 13. *And made you go upright*—A yoke lying upon the neck, cauſes the bearer to ſtoop down, and hang the head; in which view, the alluſion here is as plain as it is beautiful. It notes their liberty, ſecurity, confidence, and glory.

V. 16. *Appoint over you terror*—See ver. 36. Deut. xxviii. 28. Pſalm lxxviii. 33. One cannot read theſe bleſſings and denunciations upon the Jews, without an awful admiration of that Providence, which, in future times, ſo amply and fearfully fulfilled both the one and the other. *Conſumption and the burning ague*—All chronical diſeaſes are included in the *conſumption*, all acute in the *burning ague* or fever. The former, when it is of any long continuance, eminently weakens the ſight, and ſinks the ſpirits: or, as Moſes forcibly expreſſes it, it *conſumes the eyes*, and *cauſes ſorrow of heart*.

unto

unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number; and your *high*-ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me;

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat, and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you alſo in

in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths; as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt; becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee as fleeing from a ſword: and they ſhall fall when none purſueth.

V. 34. *The land ſhall enjoy her ſabbaths*—From Saul to the Babyloniſh Captivity, are generally numbered four hundred and ninety years. But ſeven times ſeventy (the time of the captivity) is juſt four hundred and ninety years. So the land then literally reſted the ſeventy ſabbaths of years, that the covetouſneſs of the Jews would not give it.

37 And

37 And they ſhall fall one upon another as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity: becauſe, even be-

V. 40. *With their treſpaſs*—Their defection from me to idolatry. Their *treſpaſs*, by way of *eminence*.

V. 41. *If their uncircumciſed*—their impure, carnal, profane, and impenitent *hearts be humbled*—Broken, ſubdued, purged, and reformed: If they confeſs and amend: *If they accept of*—Acknowledge my righteous dealing with them, and patiently ſubmit to my correcting hand: If with David they are ready to ſay, *It is good for them that they are afflicted, that they may learn God's ſtatutes*, and obey them for the future. See Pſal. cxix. 67.

V. 42. *Then I will remember my covenant*—My part of it, and fulfil my promiſes.

cauſe

cauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes, and judgments, and laws, which the LORD made between him and the children of Iſrael, in mount Sinai by the hand of Moſes.

CHAP. XXVII.

1. *Here are laws concerning perſons ſanctified to God.* 9. *Concerning cattle.* 14. *Houſes and lands.* 26. *An exception concerning firſtlings.* 28. *What was devoted.* 30. *Concerning tithes.*

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the LORD, by thy eſtimation.

V. 44. *For I am the LORD their God*—Therefore neither the deſperateneſs of their condition, nor the greatneſs of their ſins, ſhall make me wholly make void my covenant with them and their anceſtors; but I will, in due time, remember them for good, and for my covenant-ſake return to them in mercy. This, in part, has been fulfilled, and ſhall be wholly fulfilled in its ſeaſon; when *he is pacified with them, after all that they have done*, Ezek. xvi. 63.

V. 2. *A ſingular*, or *an eminent*, or *hard vow*—The phraſe in the original, *Shall ſeparate*, or *ſet apart a vow*, ſignifies to ſeparate any thing from a common to a ſacred uſe by ſolemn promiſe: for *vows* were religious promiſes made to God, for obtaining ſome bleſſing, or deliverance out of ſome danger; and were accompanied with prayer, and paid with thankſgiving. Numb. xxi. 2, 3. Pſ. lxvi. 13, 14.

3 And

3 And thy eſtimation ſhall be, of the male from twenty years old even unto ſixty years old, even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if it *be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old even unto twenty years old, then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a month old even unto five years old, then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation, then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him; according to his ability that vowed ſhall the prieſt value him.

9 And if *it be* a beaſt whereof men bring an offering unto the LORD, all that *any man* giveth of ſuch unto the LORD ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt, then it and the exchange thereof ſhall be holy.

11 And if *it be* any unclean beaſt, of which

V. 3. *Fifty ſhekels* — About five pounds fifteen ſhillings of our money.

V. 6. *From a month old* — Some children were devoted even before they were born, 1 Sam. i. 11.

V. 9. *Shall be holy*—Shall be ſacrificed to God, or given to his prieſts.

they

they do not offer a ſacrifice unto the LORD, then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 And when a man ſhall ſanctify his houſe *to be* holy unto the LORD, then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the LORD *ſome part* of a field of his poſſeſſion, then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubilee, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubilee, then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have ſold the field to another man, it ſhall not be redeemed any more.

21 But

21 But the field, when he goeth out in the jubilee, ſhall be holy unto the LORD, as a field devoted; the poſſeſſion thereof ſhall be the prieſt's.

22 And if *a man* ſanctify unto the LORD a field which he hath brought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubilee: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary. Twenty gerahs ſhall be the ſhekel.

26 Only the firſtling of the beaſts, which ſhould be the LORD's firſtling, no man ſhall ſanctify; whether *it be* ox, or ſheep: it *is* the LORD's.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto; or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 ¶ Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD of all that he hath, *both* of man and beaſt, and of the field of

V. 28. *No devoted thing*—Nothing *vowed* with a *curſe* or *imprecation* upon themſelves or others, if the thing was not employed or uſed according to the tenor of that vow, *ſhall be redeemed.*

his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed; *but* ſhall ſurely be put to death.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORD's, *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof.

32 ¶ And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the LORD.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it; and if he change it at all, then both it and the change thereof ſhall be holy: it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in mount Sinai.

V. 29. *Which ſhall be devoted of men* —Either no perſons devoted to deſtruction, either by God's ſentence, as idolaters, Exod. xxii. 20. Deut. xvii. 2, 3. or, by man, in purſuance of ſuch a ſentence of God, as Numb. xxi. 2, 3. ch. xxxi. 17. or for any heinous crime, as Judges xx. 5. Joſh. vii. 15. Or, no perſon *devoted* with imprecations to God's ſervice, *ſhall be redeemed*, but *ſhall ſurely die*, i. e. ſhall continue till death in this devoted ſtate; ſee Gen. ii. 17. Thus Samuel was *vowed* from infancy unto the Lord, *to ſerve him all the days of his life*; and accordingly his mother brought him to *abide with him for ever*, 1 Sam. i. 22. i. e. *till he ſhould die*, as in this verſe. See alſo Judges xi. 39.

V. 34. *Theſe are the commandments* —This has reference to the whole book. Many of theſe commandments are moral; others ceremonial, and peculiar to the Jewiſh œconomy. And, upon the whole, we have cauſe to bleſs God, that the doctrine of our reconciliation to God by a Mediator, is not clouded with the ſmoke of burning ſacrifices, but cleared by the knowledge of *Chriſt, and him crucified*, 1 Cor. ii. 2. And we may praiſe him, that we are under the ſweet and eaſy inſtructions of the goſpel, which pronounces thoſe the true worſhippers, that *worſhip the Father in ſpirit and in truth*, John iv. 23. who *love Chriſt*, 1 Cor. xvi. 22. and *have no confidence in the fleſh*, Phil. iii. 3.

THE

THE

FOURTH BOOK of *MOSES*,

CALLED

NUMBERS.

CHAP. I.

1. *Moſes is ordered to number the people.* 5. *Perſons named to aſſiſt him therein,* 17. *The number of each tribe.* 44. *The ſum of all together.* 47. *The Levites are excepted.*

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by

Numbers. This book is ſo called from the numbering of the children of Iſrael, Firſt, at mount Sinai; and Secondly, when they were about to paſs over Jordan. It contains, in general, the hiſtory of the abode and travels of the Iſraelites in the wilderneſs for almoſt thirty-nine years. In particular, Their encamping about the tabernacle; the eſtabliſhment of the tribe of Levi in the prieſthood; their ſeveral murmurings and ſeditions, and their puniſhments for them; their conqueſt of that part of the land on this ſide Jordan; the rules to be obſerved in the diviſion of the land: the appointment of the cities of refuge: All intermixed with the addition and explanation of ſundry laws civil and military.

V. 1. *And the LORD ſpake unto Moſes*—The Iſraelites had now left Egypt about thirteen months, and had reſided near mount Sinai almoſt a year. Compare Exodus xix. 1. with this verſe.

V. 2. *Take the ſum*—Here is a general muſter to be made, and an exact poll to be taken of all the men from twenty years old and upward, the Levites excepted. *Of the children of Iſrael*—So the ſtrangers mixed with them were not numbered. *By the houſe of their fathers*—The people were divided into twelve tribes, the tribes into great families, Numb. xxvi. 5. and theſe great families into leſs families, called *the houſes of their fathers*, becauſe they were diſtinguiſhed one from another by their fathers.

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the houſe of their fathers, with the number of *their* names, every male by their poll;

3 From twenty years old and upward, all that are able to go forth to war in Iſrael: thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers.

5 And theſe *are* the names of the men that ſhall ſtand with you. Of *the tribe of* Reuben; Elizur the ſon of Shedeur.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah; Nahſhon the ſon of Amminadab.

8 Of Iſſachar; Nethaneel the ſon of Zuar.

9 Of Zebulun; Eliab the ſon of Helon.

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel the ſon of Pedahzur.

11 Of Benjamin; Abidan the ſon of Gideoni.

12 Of Dan; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher; Pagiel the ſon of Ocran.

14 Of Gad; Eliaſaph the ſon of Deuel.

15 Of Naphtali; Ahira the ſon of Enan.

V. 3. *Able to go to war*—It ſeems the aged and infirm were not numbered; and it is ſaid, that after fifty years the Iſraelites were not obliged to pay the half-ſhekel, which was due upon ſuch muſters.

V. 5. *And theſe are the names*—It is obſervable, that the tribes are placed in order of their mother's quality and birth, not of their own; firſt the children of Leah, then of Rachel, and after them, thoſe of the two hand-maids.

V. 14. *Deuel*—Called *Reuel*, Numb. ii. 14. the Hebrew letters *daleth* and *reſh* being often changed.

16 Theſe

16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.

20 And the children of Reuben, Iſrael's eldeſt ſon, by their generations after their families, by the houſe of their fathers, according to the number of the names, by their polls, every male from twenty years old and upwards, all that were able to go forth to war;

21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Thoſe that were numbered of them, *even*

V. 16. *Theſe were the renowned*—Or, *theſe were called from the multitude.*

V. 20. *By their generations*—That is, the perſons begotten of Reuben's immediate children, who are here ſubdivided into families, they into houſes, and they into particular perſons.

of

of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Thoſe that were numbered of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Thoſe that were numbered of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Thoſe that were numbered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Thoſe that were numbered of them, *even* of

of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.

32 Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Thoſe that were numbered of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred.

34 Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that were numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

V. 33. *Ephraim*—Above eight thouſand more than *Manaſſeh*, accompliſhing the promiſe, Gen. xlviii. 20. which the devil in vain attempted to defeat by ſtirring up the men of Gath againſt them, 1 Chronicles vii. 21, 22.

V. 37. *Thirty five thouſand*—The ſmalleſt number, except one, though Benjamin had more immediate children than any of his brethren, Gen. xlvi. 21. Whereas Dan had but one immediate ſon, Gen. xlvi. 23. Such changes God eaſily can, and frequently doth, make in families, 1 Sam. ii. 5. Let none therefore boaſt, or pleaſe themſelves too much in their numerous offspring.

38 Of

38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that were numbered of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Thoſe that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbered, which Moſes and Aaron numbered, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbered of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbered, were

ſix

ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof; and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up; and the ſtranger that cometh nigh, ſhall be put to death.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

V. 47. *But the Levites were not numbered*—They were to keep a diſtinct regiſter of their own, ſee chap. iii. 16. as they were not generally to go out to war, the thing principally eyed in this muſter, ver. 3, 20, 45. but to attend on the ſervice of the tabernacle. They that miniſter about holy things, ſhould not entangle themſelves with ſecular affairs, 2 Tim. ii. 4.

V. 51. *That cometh nigh*—The *ſtranger*, often, is one of another nation, here one of another tribe.

V. 53. *That there be no wrath*—That no one incur the divine diſpleaſure, by approaching nearer than was allowed him.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1. *The order of the camp.* 2. *The tribes are divided into four ſquadrons.* 3. *In the vanguard, on the eaſt, Judah, Iſſachar, and Zebulun are to pitch their tents.* 10. *In the right wing, ſouthward, Reuben, Simeon, and Gad.* 17. *The tabernacle is to be placed in the midſt.* 18. *In the rear, weſtward, Ephraim, Manaſſeh, and Benjamin are to be ſtationed.* 25. *In the left wing, northward, Dan, Aſher, and Naphtali.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their father's houſe: far off about the tabernacle of the congregation ſhall they pitch.

3 And on the eaſt ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and

V. 2. *Every man ſhall pitch*—Their camp is appointed to be in the form of an oblong ſquare, each ſide to conſiſt of the united bodies of three tribes, neareſt related to each other in blood. The tabernacle was to be placed in the midſt of them, fenced round by their whole force. *His own ſtandard*—According to ſome commentators, there were four great ſtandards, diſtinguiſhed by their colours or figures: there were alſo other particular enſigns belonging to each of their father's houſes or families. Judah, Iſſachar, and Zebulun were the three youngeſt ſons of Leah, and Iſſachar and Zebulun would not grudge to be under their elder brother Judah. Reuben, Jacob's eldeſt ſon, is chief of the next ſquadron. Simeon doubtleſs is willing to be under him: and Gad, the ſon of Leah's handmaid, is fitly added to him, in Levi's room. Ephraim, Manaſſeh, and Benjamin are all the poſterity of Rachel. Dan, the eldeſt ſon of Bilhah, leads the reſt; to them are added the two younger ſons of the handmaids. So much of the wiſdom of God appears even in theſe ſmaller circumſtances. Some critics obſerve, that the word tranſlated *ſtandard*, ſignifies rather *band* or *company*; accordingly they render the verſe thus: *Every man of the children of Iſrael ſhall pitch by his own* tribe *or* company, *under the* enſign *of their father's houſe.* See 1 Cor. xv. 23.

V. 3. *Judah*—This tribe was in the firſt poſt, and led the van in their marches, as being the moſt numerous, but chiefly becauſe Chriſt, *the lion of the tribe of Judah*, was to deſcend from it; yea, even from the loins of Nahſhon, who is here appointed the chief captain of it.

Nahſhon

Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And that thoſe do pitch next unto him, *ſhall be* the tribe of Iſſachar: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

6 And his hoſt, and thoſe that were numbered thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbered thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies. Theſe ſhall firſt ſet forth.

10 On the ſouth ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt, and thoſe that were numbered thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him *ſhall be* the tribe of Simeon: and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And

13 And his hoſt, and thoſe that were numbered of them, *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Deuel.

15 And his hoſt, and thoſe that were numbered of them, *were* forty and five thouſand and ſix hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thouſand and fifty and one thouſand and four hundred and fifty, throughout their armies. And they ſhall ſet forth in the ſecond rank.

17 Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 On the weſt ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud.

19 And his hoſt, and thoſe that were numbered of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbered of them, *were* thirty and two thouſand and two hundred.

V. 18. *The camp of Ephraim*—Who is here preferred before his brother, according to the prophecy, Geneſis xlviii. 19, 20.

22 Then

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin *ſhall be* Abidan the the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbered of them, *were* thirty and five thouſand and four hundred.

24 All that were numbered of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies. And they ſhall go forward in the third rank.

25 The ſtandard of the camp of Dan *ſhall be* on the north ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him *ſhall be* the tribe of Aſher: and the captain of the children of Aſher *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbered of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbered of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thouſand and fifty and

V. 31. *The camp of Dan*--The ſtrongeſt camp next after Judah, and therefore he comes in the rear, as Judah marched in the front; that the tabernacle might be beſt guarded where there was moſt danger.

ſeven

ſeven thouſand and ſix hundred. They ſhall go hindmoſt with their ſtandards.

32 Theſe *are* thoſe which were numbered of the children of Iſrael by the houſe of their fathers. All thoſe that were numbered of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbered among the children of Iſrael; as the LORD commanded Moſes.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

CHAP. III.

1. *This chapter contains an account of the prieſts.* 5. *The work of the Levites.* 14. *The number, place, and charge of the Gerſhonites.* 27. *The Kohathites.* 33. *The Merarites.* 40. *Of the firſt-born.*

THESE alſo *are* the generations of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar.

3 Theſe *are* the names of the ſons of Aaron,

V. 34. *So they pitched*—The order here enjoined was ſo regular, that the camp of the children of Iſrael, ſeen at a diſtance, muſt neceſſarily have appeared very beautiful; and accordingly we find the prophet Balaam ſpeaking of it as ſuch. *How goodly are thy tents, O Jacob! And thy tabernacles, O Iſrael!* Numbers xxiv. 5.

the

the prieſts which were anointed, whom he conſecrated to miniſter in the prieſt's office.

4 And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtered in the prieſt's office in the ſight of Aaron their father.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael.

V. 4. *In the ſight of Aaron*—Under his inſpection and direction, and as their father's ſervants or miniſters in the prieſt's office.

V. 6. *And preſent them* — They were to be offered for the miniſtration of the tabernacle, under the prieſts.

V. 7. *They ſhall keep his charge*—i. e. The charge of Aaron; or, thoſe things which are committed principally to Aaron's care and overſight. *And the charge of the congregation*—The ſacrifices and ſervices which are due to the Lord from all the people, and which they might not perform in their own perſons. Formerly the firſt-born performed theſe ſervices for them, Numb. viii. 16. Now the Levites were appointed to theſe offices. *Before the tabernacle*—Not within it. The care of the things within the holy place was appropriated to the prieſts, as the care of the moſt holy place was to the high prieſt. Some render the verſe: *And they ſhall take the charge with him, even the charge of the whole congregatian, before the tabernacle of the congregation.*

V. 9. *They are wholly given unto him*—To attend upon him, and obſerve his orders, and eaſe him of his burden.

10 And

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſt's office: and the ſtranger that cometh nigh ſhall be put to death.

11 And the LORD ſpake unto Moſes, ſaying,

12 And I, behold, I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine;

13 Becauſe all the firſt-born *are* mine: for on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt: mine ſhall they be: I *am* the LORD.

14 And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi after the houſe of their fathers, by their families: every male from a month old and upwards ſhalt thou number them.

16 And Moſes numbered them according to the word of the LORD, as he was commanded.

17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

V. 10. *The ſtranger*—Every one who is not of Aaron's family; yea, though he be a Levite. *That cometh nigh*—To execute any part of the prieſt's office.

V. 12. *Inſtead of the firſt-born*—Who were God's property, Exod. xiii. 12. and to whom the adminiſtration of holy things was formerly committed.

V. 15. *From a month old*—Becauſe at that time the firſt-born, in whoſe ſtead the Levites came, were offered to God. At twenty-five years old, the Levites entered, as novices, into part of their work, Numb. viii. 24. and at thirty-two years old, they were admitted to their whole office.

19 And

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi. Theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbered of them, *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſtward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the ſervice thereof.

27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

V. 27. *Of Kohath*—This family had many privileges above the others. They had the chief place about the tabernacle, and the care of the moſt holy things here, and in the land of Canaan they had twentythree cities, which was almoſt as many as both their brethren received. Of this family were Moſes and Aaron, and all the prieſts.

28 In the number of all the males, from a month old and upward, *were* eight thouſand and ſix hundred, keeping the charge of the ſanctuary.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the ark, and the table, and the candleſtick, and the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

32 And Eleazar the ſon of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbered of them according to the number of all the males, from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle northward.

36 And *under* the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the taber-

V. 31. *The hanging*—Which covered the moſt holy place; for all other hangings belonged to the Gerſhonites. *And all the ſervice thereof*—i. e. All the other furniture belonging to it.

V. 32. *Shall be chief*—Next under the high prieſt; whence he is called *the ſecond prieſt*, 2 Kings xxv. 18. And in caſe of the high prieſt's abſence, by ſickneſs or other neceſſary occaſions, he was to perform his work. There was an officer in chief ſet over each of theſe families, ver. 24, 30, 35. and over theſe chiefs, a ſupreme inſpector was appointed.

nacle,

nacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto,

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords.

38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſtward, *ſhall be* Moſes, and Aaron and his ſons, keeping the charge of the ſanctuary, for the charge of the children of Iſrael: and the ſtranger that cometh nigh ſhall be put to death.

39 All that were numbered of the Levites, which Moſes and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thouſand.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a month old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for me, (I *am* the LORD) inſtead of all the firſt-born among

V. 38. *For the charge of the children of Iſrael*—Either in their ſtead, or for their benefit, or preſervation.

V. 39. *Twenty and two thouſand*—The particular numbers mentioned ver. 22, 28, 34. make twenty-two thouſand and three hundred. But, perhaps, the odd three hundred are omitted here, according to the uſe of holy ſcripture, where in great numbers ſmall ſums are commonly neglected; or becauſe they were the firſt-born of the Levites, and therefore belonged to God already. Some critics ſuppoſe, that the Hebrew *ſheſh*, ſix, in ver. 28. is read inſtead of *ſheleſh*, three. But others think, that there is an error in the ſum of the Gerſhonites, where the Hebrew letter ſtanding for two hundred, might eaſily be miſtaken for the letter ſtanding for five hundred, as there was formerly ſcarce any difference between them.

V. 41. *Inſtead of the firſt-born*—The Levites were now to be exchanged for the firſt-born males of the whole nation, man for man; and the cattle of that whole tribe, inſtead of the firſtling male cattle of the whole nation. All the firſt-born males that came after this, were to be redeemed, or given to the prieſts.

the

the children of Iſrael; and the cattle of the Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael.

42 And Moſes numbered, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a month old and upward, of thoſe that were numbered of them, were twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites inſtead of all the firſt-born among the children of Iſrael, and the cattle of the Levites inſtead of their cattle; and the Levites ſhall be mine: I *am* the LORD.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels apiece by the poll, after the ſhekel of the ſanctuary ſhalt thou take *them*. The ſhekel *is* twenty gerahs.

48 And thou ſhalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his ſons.

49 And Moſes took the redemption-money

V. 43. *All the firſt-born males*—So many had been born ſince the ſlaughter of the *Egyptian firſt-born*; from which time and event only the firſt-born were to be conſecrated to God. See Exod. xiii. 2.

V. 46. *For thoſe that are to be redeemed*—Perhaps, the youngeſt of the firſt-born; or, it might be decided by lot who were to be redeemed.

V. 48. *Shalt give the money*—Rather, *the ſilver*. Five ſhekels was the price paid for the redemption of a firſt-born a month old.

of

of them that were over and above them that were redeemed by the Levites:

50 Of the firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

1. *The Levites are commanded to be numbered from thirty to fifty years old.* 4. *The charge of the Kohathites.* 21. *Of the Gerſhonites.* 29. *Of the Merarites.* 34. *The number of each.* 46. *Of all in general.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

3 From thirty years old and upward even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

V. 50. *A thouſand, &c. ſhekels*—About one hundred and fifty-five pounds thirteen ſhillings of our money. Clark.

V. 3. *From thirty years old and upwards*—The age of full ſtrength of body and maturity of mind. David afterwards made a change in this matter, ſee 1 Chron. xxiii. 27. 2 Chron. xxxi. 17. becauſe a greater number of attendants was neceſſary, on account of the great number of utenſils and ſacrifices. *Until fifty*—They were then exempted from the toilſome work of carrying burdens, but not diſcharged from the honourable and eaſy work done within the tabernacle. Numb. viii. 26.

5 And

5 And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it:

6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar.

11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover

V. 5. *They ſhall take down*—Upon this neceſſary occaſion Aaron's ſons are allowed to come into the holy of holies, which otherwiſe was peculiar to the high prieſt. *The covering vail*—The ſecond vail, whereby the ark was covered while the tabernacle ſtood, Exod. xl. 3. *And cover the ark*—That the Levites, who were to carry the ark, might neither ſee, nor immediately touch it.

V. 12. *Cover them*—A fit ſign of the darkneſs of that diſpenſation. The holy things were then covered. But Chriſt hath now *deſtroyed the face of the covering*, 2 Cor. iii. 14.

them

them with a covering of badgers ſkins, and ſhall put *them* on a bar.

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it:* but they ſhall not touch *any* holy thing, leſt they die. Theſe *things are* the burden of the ſons of Kohath in the tabernacle of the congregation.

16 And to the office of Eleazar the ſon of Aaron the prieſt *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

V. 13. *The aſhes from the altar*—Hence we may conclude that they did offer ſacrifices at other times, though not ſo conſtantly aud diligently as they did in Canaan. The aſhes were to be removed, but the fire was to be preſerved, and kept up.

V. 15. *They ſhall not touch*—Before they are covered.

V. 18. *Cut not off*—Do not, by your neglect, provoke God to cut them off for ſeeing or touching the holy things; or for an irreverent performance of their miniſtry.

19 But

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things: Aaron and his ſons ſhall go in, and appoint them every one to his ſervice and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirty years old and upward until fifty years old ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice:

ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

29 As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty years old and upward even unto fifty years old ſhalt thou number them, every one that entereth into the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof.

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 And Moſes and Aaron and the chief of the congregation numbered the ſons of the Kohathites after their families, and after the houſe of their fathers;

V. 32. *Ye ſhall reckon*—Every part and parcel ſhall be put in an inventory. God eſteems nothing ſmall in his ſervice, and he expects that his will ſhould be obſerved in the minuteſt circumſtances.

35 From thirty years old and upward even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation.

36 And thoſe that were numbered of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbered of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the LORD by the hand of Moſes.

38 And thoſe that were numbered of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation;

40 Even thoſe that were numbered of them, throughout their families, by the houſe of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbered of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation; whom Moſes and Aaron did number, according to the commandment of the LORD.

42 And thoſe that were numbered of the families of the ſons of Merari throughout their families, by the houſe of their fathers,

43 From thirty years old and upward even unto

unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation.

44 Even thoſe that were numbered of them after their families, were three thouſand and two hundred:

45 Theſe *be* thoſe that were numbered of the families of the ſons of Merari, whom Moſes and Aaron numbered, according to the word of the LORD by the hand of Moſes.

46 All thoſe that were numbered of the Levites, whom Moſes and Aaron and the chief of Iſrael numbered, after their families, and after the houſe of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation;

48 Even thoſe that were numbered of them, were eight thouſand and five hundred and fourſcore.

49 According to the commandment of the LORD, they were numbered by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbered of him, as the LORD commanded Moſes.

V. 44. *Three thouſand*—The wiſdom of God is diſcovered, that in the Kohathites and Gerſhonites, whoſe burdens were fewer and eaſier, there were but about a third part of them fit for ſervice; whereas the Merarites, whoſe burdens were more and heavier, had above half of them fit for this work.

CHAP.

CHAP. V.

1. *The leprous and unclean are commanded to be put out of the camp.* 5. *Reſtitution is enjoined.* 11. *The trial of jealouſy.*

AND the LORD ſpake unto Moſes, ſaying,
2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead:
3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell.
4 And the children of Iſrael did ſo, and put them out without the camp: as the LORD ſpake unto Moſes, ſo did the children of Iſrael.
5 ¶ And the LORD ſpake unto Moſes, ſaying,
6 Speak unto the children of Iſrael, When a man or a woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the LORD, and that perſon be guilty;
7 Then they ſhall confeſs their ſin which they

V. 2. *That they put out of the camp* —Perhaps there was ſome vacant ſpace left to the camp of each tribe, that was reckoned *without the camp*; and that here the unclean were lodged by themſelves: for that they were baniſhed from beyond the bounds of all the tents, at a great diſtance from all their friends and relations, appears leſs probable. The converſe of wicked men is infectious, and their intimacy by no means ſafe. And God will remove all impenitent ſinners from the church triumphant, *into which ſhall in no wiſe enter any thing that defileth*, Rev. xxi. 27. Iſa. lii. 1.

V. 6. *Shall commit any ſin that men commit*—Or, *Shall do any manner of wrong to any man, treſpaſſing therein withal againſt the LORD; and the perſon is found guilty* — Rather, *Shall be ſenſible of his guilt*, i. e. convicted in his conſcience. This law reſpects ſecret offences, and thoſe who would expiate their fault before any public notification of it. In caſes of theft detected, the criminal is bound to reſtore four, and, in ſome caſes, five times the value, Exod. xxii. 1, 2. But Moſes is more indulgent to thoſe who frankly and ingenuouſly confeſs their faults.

have

have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the LORD, *even* to the prieſt: beſide the ram of the atonement, whereby an atonement ſhall be made for him.

9 And every offering of all the holy things of the children of Iſrael, which they bring unto prieſt, ſhall be his.

10 And every man's hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be his.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any man's wife go aſide, and commit a treſpaſs againſt him,

13 And a man lie with her carnally, and it be hid from the eyes of her huſband, and be kept cloſe, and ſhe be defiled, and *there be* no witneſs againſt her, neither ſhe be taken *with the manner*;

14 And the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled:

15 Then ſhall the man bring his wife unto the

V. 12. *If a man's wife*—This law was given partly to deter wives from adulterous practices, and partly to ſecure innocent wives againſt ill uſage and unjuſt ſuſpicion. This was one of the moſt ſingular of the laws of Moſes; and it depended upon a miraculous diſcovery of the innocence, or the crime, of the perſon ſuſpected. *The ſpirit of jealouſy*—Is, according to the Hebrew idiom, the *affection* or *paſſion* of jealouſy.

prieſt,

prieſt, and he ſhall bring her offering for her, the tenth *part* of an ephah of barley-meal, he ſhall pour no oil upon it, nor put frankincenſe thereon: for it *is* an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance.

16 And the prieſt ſhall bring her near, and ſet her before the LORD.

17 And the prieſt ſhall take holy water in an earthen veſſel; and of the duſt that is in the floor of the tabernacle the prieſt ſhall take, and put *it* into the water.

18 And the prieſt ſhall ſet the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealouſy-offering: and the prieſt ſhall have in his hand the bitter water that cauſeth the curſe.

19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, If no man have lien with thee, and if thou haſt not gone aſide to uncleanneſs *with another* inſtead of thy huſband, be thou free from this bitter water that cauſeth the curſe.

20 But if thou haſt gone aſide *to another* inſtead of thy huſband, and if thou be defiled, and ſome man have lien with thee beſide thine huſband:

V. 18. *Uncover the woman's head*—In token of ſorrow for ſin, Lev. xxi. 10. or at leaſt for any cauſe of ſuſpicion which ſhe had given. *In her hands*—That ſhe herſelf might offer it, and thereby call God to be witneſs of her innocency. *The bitter water*—So called, either from the bitter taſte which the duſt gave it, or from the bitter effects of it, the horrible curſe which it produced in caſe of guilt. *That cauſeth the curſe*—Not by any natural power, but by a ſupernatural efficacy.

V. 19. *The prieſt ſhall charge her*—A ſpecies of ſummons or adjuration, which the prieſt tendered to the perſon accuſed.

21 Then

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The LORD make thee a curſe and an oath among the people, when the LORD doth make thy thigh to rot, and thy belly to ſwell;

22 And this water that cauſeth the curſe ſhall go into thy bowels to make *thy* belly to ſwell, and *thy* thigh to rot. And the woman ſhall ſay, Amen, Amen.

23 And the prieſt ſhall write theſe curſes in a book, and he ſhall blot *them* out with the bitter water:

24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

25 Then the prieſt ſhall take the jealouſy-offering out of the woman's hand, and ſhall wave the offerings before the LORD, and offer it upon the altar.

26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water.

27 And when he hath made her to drink the

V. 21. *The LORD make thee a curſe*—Such an object of his malediction, and ſuch a dreadful monument of his vengeance, that men may make thy caſe a model of imprecation; ſaying, If I ſwear falſly, may I be as accurſed as ſuch a woman. The beginning of this verſe is a repetition of the former part of the nineteenth verſe, and ſhould be read as in a parentheſis. *Thy thigh*—Thy womb. A modeſt expreſſion, uſed both in ſcripture, as Gen. xlvi. 26. Exod. i. 5. and other authors. *To rot*—Heb. *to fall*, i. e. die or waſte away. Thus the part offending, is the part puniſhed. *To ſwell*—Violently until it burſt, which the Jews note was frequent in this caſe.

V. 22. *Amen, Amen*—i. e. So let it be, if I be guilty.

water,

water, then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her huſband; that the water that cauſeth the curſe ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* inſtead of her huſband, and is defiled;

30 Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guiltleſs from iniquity, and this woman ſhall bear her iniquity.

CHAP. VI.

1. *The law of the Nazarites.* 3. *What they were to abſtain from.* 9. *How they were to be cleanſed from caſual uncleanneſs.* 13. *How to be diſcharged from their vow.* 22. *The form of bleſſing the people.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman

V. 28. *If the woman be not defiled*—The ſenſe is, if the woman be innocent, the water ſhall not only do her no injury, but Providence ſhall reward her fidelity by making her a mother.

V. 31. *Be guiltleſs*—Having uſed the preſcribed means to remove his jealouſy, or to convict the adultereſs. Hoſea iv. 14, is ſuppoſed to allude to this trial.

V. 2. *When either man or woman*—For either ſex might make this vow, if they were free, and at their own diſpoſal; otherwiſe their parents or huſbands could diſannul it; ſee ch. xxx. 4, 5. *A vow of a Nazarite*—The word *Nazarite* ſignifies *ſeparated*; becauſe they ſeparated themſelves from certain things, and dedicated themſelves peculiarly to the ſervice of the Lord; and that either for their whole life-time, or for a limited ſpace only.

ſhall

ſhall ſeparate *themſelves* to vow a vow of a Nazarite, to ſeparate *themſelves* unto the LORD;

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes or dried.

4 All the days of his ſeparation ſhall he eat nothing that is made of the vine tree, from the kernels even to the huſk.

5 All the days of the vow of his ſeparation there ſhall no razor come upon his head: until the days be fulfilled, in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy: *and* ſhall let the locks of the hair of his head grow.

6 All the days that he ſeparateth *himſelf* unto the LORD, he ſhall come at no dead body.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the conſecration of his God *is* upon his head.

8 All the days of his ſeparation he *is* holy unto the LORD.

V. 4. *All the days of his ſeparation*—Which were either more, or fewer, as he thought fit to appoint. Every one devoted himſelf for as long time as he choſe. But not for a leſs time, ſay ſome writers, than might be ſufficient for the hair to grow; which, at the completion of the time, the Nazarite might burn in the fire of the altar, ver. 18. i. e. not for leſs than a year at leaſt, as the hair can ſcarcely grow in a leſs interval from a ſhorn head. Sampſon and John the Baptiſt were perpetual Nazarites, being peculiarly devoted to God from the womb, Judges xiii. 5. Luke i. 15.

V. 7. *For his father*—Wherein he was equal to the high prieſt, being, in ſome ſort, as eminent a type of Chriſt. *Becauſe the conſecation*, or *ſeparation*, *of his God is upon his head*—Is a ſtrong Hebraiſm, ſignifying, that his hair upon his head is a ſign of his being peculiarly conſecrated to God. St. Paul imitates this Hebraiſm, 1 Cor. xi. 10. Some critics render this clauſe, *The crown of his God is upon his head.* See Prov. xvi. 31. And others, *He bears upon his head the enſigns of his God.*

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

10 And on the eighth day he ſhall bring two turtles or two young pigeons to the prieſt, to the door of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day.

12 And he ſhall conſecrate unto the LORD the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled.

13 And this *is* the law of the Nazarite: When the days of the ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation:

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year without blemiſh, for a burnt-offering, and one ewe-lamb of the firſt year without blemiſh for a ſin-offering, and one ram without a blemiſh for peace-offerings,

15 And a baſket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

V. 14. *One ewe-lamb for a ſin-offering* — Hereby acknowledging, notwithſtanding the ſtrictneſs of his vow, his miſcarriages, and conſequently his need of the grace of God in Chriſt Jeſus, the true Nazarite.

16 And

16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſin-offering, and his burnt-offering:

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 And the Nazarite ſhall ſhave the head of his ſeparation at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

20 And the prieſt ſhall wave them *for* a wave-offering before the LORD: this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto Aaron and unto his ſons, ſay-

V. 18. *Shall ſhave the head of his ſeparation*—The ſhaving off the hair mentioned ver. 9, was in conſequence of legal uncleanneſs; but the ſhaving mentioned in this verſe, was to be a public thankful teſtimony, that the Nazarite had ended his vow, and had no farther obligation to let his hair grow. See Acts xviii. 18. ch. xxi, 23. *And ſhall put it in the fire*—Or, *Shall put it upon the fire placed under the peace-offering.*

ing,

ing, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them,

24 The LORD bleſs thee, and keep thee:

25 The LORD make his face ſhine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

1. *The twelve princes make their offerings upon the dedication of the tabernacle.* 10. *Upon the dedication of the altar.* 89. *God graciouſly accepts of their offerings.*

AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers, (who *were* the princes of the tribes, and were over them that were numbered,) offered:

3 And they brought their offering before the

V. 23. *On this wiſe* — Heb. *Thus*, in this manner, or in theſe very words. Yet they were not tied to theſe words, ſince Moſes, David, and Solomon bleſſed the people in other words. Here is preſcribed the general form of bleſſing wherewith the prieſt in waiting was to diſmiſs the congregation; who, with a loud voice and uplifted hands, uſed to ſay, *The LORD bleſs and keep thee* — Beſtow upon thee all manner of temporal and ſpiritual bleſſings, and keep thee in the happy uſe of them, and from all evil. *The LORD make his face to ſhine upon thee*—Chear thee with a clear ſenſe of his love and favour, as the ſun chears and enlivens the face of nature. *The LORD lift up his countenance upon thee* — Eye thee with a fixt and tender regard, and not with a diſpleaſed and averted look. *And give thee peace* —Peace in thy own ſoul, peace with all men, and all temporal felicity. See Geneſis xxxvii. 14.

LORD,

LORD, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation: and thou ſhalt give them unto the Levites, to every man according to his ſervice.

6 And Moſes took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice.

8 And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging to them, *was that* they ſhould bear upon their ſhoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offerings before the altar.

11 And the LORD ſaid unto Moſes, they ſhall offer their offering each prince on his day, for the dedicating of the altar.

V. 8. *Four waggons and eight oxen* —To thoſe of the Levites who had the heavieſt burdens to carry, the moſt carriages were allowed; ſee ch. iv. 25, &c. while the Kohathites, ver. 9. were allowed none; as they, for the greater dignity, were to bear the ark upon their ſhoulders.

V. 11. *They ſhall offer their offering each prince on his day* — Thus the *dedication* or *hanſelling* of the altar continued no leſs than twelve days, and gave every tribe an opportunity, by its appointed repreſentative, to expreſs its devotion and reverence to God.

12 And

12 And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab of the tribe of Judah:

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a ſin-offering:

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Nahſhon the ſon of Amminadab.

18 On the ſecond day Nethaneel the ſon of Zuar, prince of Iſſachar, did offer:

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

V. 12. *The firſt day was Nahſhon*—In offering they followed the order of their camp, and not of their birth.

V. 13. *One ſilver charger*—A large deep diſh, for the uſe of the altar of burnt-offerings, in the court of the tabernacle; not in the ſanctuary, for all its veſſels were of gold. Perhaps it was to receive the fleſh which was offered at the altar, or the fine flour for a meal-offering. Its weight was an hundred and thirty ſhekels, or about ſixty-five ounces; or, according to Clark, four pounds and one ounce avoirdupoiſe, in value about fourteen pounds ſixteen ſhillings. Probably the *bowl* was to receive the blood, Zech. xiv. 20.

V. 14. *One ſpoon*—For the uſe of the golden altar, as appears from the metal whereof it was made, and from the incenſe which it contained. In value about eighteen pounds five ſhillings. Clark.

20 One

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Nethaneel the ſon of Zuar.

24 On the third day Eliab the ſon of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and fifty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliab the ſon of Helon.

30 On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

32 One

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Elizur the ſon of Shedeur.

36 On the fifth day Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered*:

43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

44 One

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

46 One kid of the goats for a ſin-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliaſaph the ſon of Deuel.

48 On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliſhama the ſon of Ammihud.

54 On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh:

55 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Gamaliel the ſon of Pedahzur.

60 On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

64 One kid of the goats for a ſin-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Abidan the ſon of Gideoni.

66 On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered:*

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Ahiezer the ſon of Ammiſhaddai.

72 On the eleventh day Pagiel the ſon of Ocran, prince of the children of Aſher, *offered:*

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Pagiel the ſon of Ocran.

78 On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Ahira the ſon of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* a piece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed.

V. 88. *The oxen were twenty and four*—The peace-offerings were for the offerers to feaſt upon, together with the prieſts, and as many of their friends as they choſe to invite; and therefore they are double the number of the burnt-offerings. *After it was anointed*—Some little time after.

89 ¶ And

89 ¶ And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him: then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

CHAP. VIII.

1. *Directions are given concerning the lamps.* 5. *The cleanſing the Levites.* 9. *The preſenting them to God;* 23. *Their age and ſervice.*

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light over-againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof, over-againſt the candleſtick; as the LORD commanded Moſes.

4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

V. 89. *To ſpeak with him*—To conſult God upon occaſion. *The mercy-ſeat*—Which Moſes, ſtanding without the vail, could eaſily hear. This explains Exod. xxv. 22. Lev. i. 1. and Numb. xii. 4, 5. And hence it is, that the moſt holy place, where the mercy-ſeat was, from whence the divine voice proceeded, is called *the oracle*, or ſpeaking place, 1 Kings vi. 23. This ſpeaking was an earneſt of the incarnation, when in the fulneſs of time the Word ſhould be made fleſh, and ſpeak in the language of the ſons of men.

V. 2. *When thou lighteſt the lamps*—Be ſure to light all the ſeven. The prieſt lighted the middle lamp from the fire of the altar, and the reſt from one another; ſignifying, that all light, as all knowledge, comes from Chriſt, who has the *ſeven ſpirits of God*, Rev. v. 6. figured by the *ſeven lamps of fire*. *Over-againſt the candleſtick*—Heb. *Over-againſt the face of the candleſtick*—On the north ſide, where the candleſtick ſtood in full view, Exodus xxvi. 35. Thus the lights were on both ſides of the ſanctuary, which was doubtleſs neceſſary, as it was dark in itſelf, and had no window.

5 ¶ And

5 ¶ And the LORD ſpake unto Moſes, ſaying,
6 Take the Levites from among the children of Iſrael, and cleanſe them.
7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelves clean.
8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock ſhalt thou take for a ſin-offering.
9 And thou ſhalt bring the Levites before the tabernacle of the congregation: and thou ſhalt gather the whole aſſembly of the children of Iſrael together:
10 And thou ſhalt bring the Levites before the LORD: and the children of Iſrael ſhall put their hands upon the Levites:
11 And Aaron ſhall offer the Levites before the LORD, *for* an offering of the children of Iſrael; that they may execute the ſervice of the LORD.
12 And the Levites ſhall lay the hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a

V. 7. *Water of purifying*—Heb. *the ſin-water*, i. e. the water of purification from ſin; as the ſacrifice of atonement for ſin is called the *ſin-offering*. The manner of preparing this water is ſeen ch. xix. 17. *Shave all their fleſh* — Signifying their cutting off earthly deſires; and that ſingular purity of heart and life which is required in the miniſters of God.

V. 10. *The children of Iſrael*—Some of them, in the name of all the princes or chiefs of each tribe, who uſed to tranſact things in the name of their reſpective tribes. *Put their hands*—To ſignify their tranſferring their right of miniſtring to God from the firſt-born to the Levites, and their dedication of them to God's ſervice.

burnt-

burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron and before his ſons, and offer them *for* an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine.

15 And after that ſhall the Levites go in to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Iſrael: inſtead of ſuch as open every womb, *even inſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for myſelf.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* a gift to Aaron, and to his ſons, from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael:

V. 19. *To do the ſervice of Iſrael*—To ſerve God in their ſtead. *And to make an atonement*—Not by offering ſacrifices, which the prieſts alone might do, but by aſſiſting the prieſts in that expiatory work, and by a diligent and punctual performance of all the parts of their office, whereby God was pleaſed both with them and with the people. See ch. xxv. 13.

that

that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanſe them.

22 And after that, went the Levites in to do their ſervice in the tabernacle of the congregation before Aaron, and before his ſons: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old, and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation:

25 And from the age of fifty years they ſhall ceaſe waiting upon the ſervice *thereof*, and ſhall ſerve no more:

26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

That there be no plague—For their approaching too near, or meddling with the holy things. *Among the children of Iſrael* — The Levites were commanded to guard the tabernacle, and keep the people at a becoming diſtance.

V. 26. *In the tabernacle* — *At, before, about,* or *near* it; for they entered not within the tabernacle.

CHAP.

CHAP. IX.

1. *The obſervation of the paſſover is enjoined.* 8. *Again, to thoſe who had been hindered.* 13. *Orders concerning the negligent and the ſtranger.* 17. *The Iſraelites journey, or pitch their tents, as the pillar of cloud and fire removes or reſides in the ſame place.*

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year after they were come out of the land of Egypt, ſaying,

2 Let the children of Iſrael alſo keep the paſſover at his appointed ſeaſon.

3 In the fourteenth day of this month, at even, ye ſhall keep it in his appointed ſeaſon: according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.

4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover.

5 And they kept the paſſover on the fourteenth day of the firſt month, at even, in the wilderneſs of Sinai: according to all that the LORD commanded Moſes, ſo did the children of Iſrael.

6 And there were certain men who were defiled by the dead body of a man, that they could not keep the paſſover on that day: and they came before Moſes and before Aaron on that day:

V. 1. *Spake unto Moſes—Had ſpoken. In the firſt month*—Before the numbering of the people, which was not till the ſecond month, Numb. i. 1. But it is placed after it, becauſe of a ſpecial caſe relating to the paſſover, which happened after it, upon occaſion whereof he mentions the command of God for keeping the paſſover in the wilderneſs, which was done but once.

V. 6. *Certain men who were defiled*—The reader ſhould remember, that the caſe here mentioned, happened before the law was delivered, mentioned ch. v. 2. *They came before Moſes*—For reſolution of their difficulty.

7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed ſeaſon among the children of Iſrael?

8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the LORD will command concerning you.

9 And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, ſaying, If any man of you or of your poſterity ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſſover unto the LORD.

11 The fourteenth day of the ſecond month at even they ſhall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They ſhall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the paſſover they ſhall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover; even the ſame ſoul ſhall be cut off from his people: becauſe he brought not the offering of the LORD in his appointed ſeaſon, that man ſhall bear his ſin.

14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the LORD; according to the ordinance of the paſſover, and

V. 7. *An offering*—Which if we neglect, we muſt be cut off, and if we keep it in theſe circumſtances, we muſt alſo be cut off. What ſhall we do?

V. 10. *Unclean or in a journey*--Under theſe two inſtances the Hebrews think that other hindrances of like nature are comprehended.

V. 14. *A ſtranger*—Who is a proſelyte.

according

according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway; the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the commandment of the LORD the children of Iſrael journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they reſted in their tents:

19 And when the cloud tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the LORD, and journeyed not.

20 And *ſo* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

V. 15. *Namely, the tent of the teſtimony*—Or, *The tabernacle above the tent of the teſtimony*—i. e. That part of the tabernacle in which was the ark. *The appearance of fire*—Had it been cloud only, it had ſcarce been viſible by night: And had it been fire only, it would have been ſcarce diſcernible by day. But God was pleaſed to give them ſenſible demonſtrations, that he kept them by night and by day.

21 And

21 And *ſo* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael, abode in their tents, and journeyed not: but when it was taken up they journeyed.

23 At the commandment of the LORD they reſted in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moſes.

CHAP. X.

1. *Orders are given concerning the ſilver trumpets.* 11. *The Iſraelites remove to Paran.* 29. *Moſes treats with Hobab.* 35. *The prayer he uſed at the moving and reſting of the ark.*

AND the LORD ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver; of an whole piece ſhalt thou make them; that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then

V. 21. *When the cloud abode*—The guidance of the cloud is mentioned Pſ. cv. 39. and Neh. ix. 19. and is ſpoken of, as ſignifying the guidance of the Bleſſed Spirit, (Iſai. lxiii. 14.) *The Spirit of the LORD cauſed him to reſt, and ſo didſt thou lead thy people.* And thus, in effect, does he guide all thoſe who *commit their ways unto the LORD*, Pſ. xxxvii. 5.

the

the princes, *which are* heads of theſe thouſands of Iſrael, ſhall gather themſelves unto thee.

5 When ye blow an alarm, then the camps that lie on the eaſt parts ſhall go forward.

6 When ye blow an alarm the ſecond time, then the camps that lie on the ſouth ſide ſhall take their journey: they ſhall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye ſhall blow, but ye ſhall not ſound an alarm.

8 And the ſons of Aaron the prieſts ſhall blow with the trumpets: and they ſhall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets: and ye ſhall be remembered before the LORD your God, and ye ſhall be ſaved from your enemies.

10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offering, and over the ſacrifices of your peace-offerings; that they may be to you

V. 6. *An alarm the ſecond time*—Some critics ſuppoſe, that there is an omiſſion in the Hebrew here, which the Seventy ſupply thus: *When you blow a third alarm, the camps that are on the weſt ſhall march: and when you blow a fourth alarm, the camps that are on the north ſhall march. They ſhall blow an alarm for their marching.*

V. 7. *When the congregation is to be gathered together*—Either to conſult concerning war or peace with neighbour nations; to ſettle differences between tribes; or to receive and eſtabliſh principal officers and magiſtrates.

V. 9. *Ye ſhall be ſaved*—If you truſt and depend upon God for help. The ſounding of the trumpets being a kind of call upon God for aſſiſtance, and a ſign to the people to implore and rely upon the divine aid. See 2 Chron. xiii. 14, 15.

for

for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.

13 And they firſt took their journey, according to the commandment of the LORD by the hand of Moſes.

14 In the firſt *place* went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* Nahſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.

17 And the tabernacle was taken down; and the ſons of Gerſhon and the ſons of Merari ſet forward, bearing the tabernacle.

18 And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zurishaddai.

V. 13. *And they firſt took their journey* — See Deut. i. 6, 7. Or, *But this their firſt march was made according to the command of the* LORD *by Moſes.* 14. *And in the front of the army marched.*

20 And

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

21 And the Kohathites ſet forward, bearing the ſanctuary: and *the other* did ſet up the tabernacle againſt they came.

22 And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rereward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 Thus *were* the journeyings of the children of Iſrael according to their armies, when they ſet forward.

29 And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes' father-in-law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and

V. 25. *The rereward of all the camps* —The word rendered *rereward*, ſignifies properly *gathering*; and it ſhould be rendered, *gathering to it all the camps*; i. e. all the reſt of the people, who belonged not any particular camp, but to all the camps in general; viz. ſuch as were under twenty years old, unclean perſons, and the mixt multitude that came out of Egypt.

we

we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee: foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes.

32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

33 And they departed from the mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to ſearch out a reſting-place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, LORD, and let thine enemies be ſcattered; and let them that hate thee flee before thee.

V. 30. *I will not go*—So he might ſincerely ſay, and yet afterwards be overcome by the importunity of Moſes. And from Judges i. 16. and ch. iv. 11. it ſeems probable, that Moſes prevailed with Hobab, and that he ſettled with the Iſraelites in the land of Canaan. Or, Hobab might go into his own country for the preſent, and yet he, or at leaſt ſome of his poſterity, might return to the Iſraelites afterwards.

V. 31. *Thou mayeſt be to us inſtead of eyes*—To direct and guide us. The cloud determined them to a general place, yet in many particulars they might ſtand in need of Hobab's counſel. As concerning water for their cattle, fuel for their ſacrifices, and their guarding againſt danger by reaſon of ſerpents or wild beaſts. The counſel Moſes had from God did not exclude the advice of men, Exod. xviii. 19.

V. 33. *From the mount*—Sinai, or Horeb. Exod. iii. 1. *Three days journey*—With continued journeys: yet the cloud might make little pauſes, that they might have time for ſleep and neceſſary refreſhments.

36 And

36 And when it reſted, he ſaid, Return, O LORD, unto the many thouſands of Iſrael.

CHAP. XI.

1. *The puniſhment of the murmurrers is ſtopt by the prayer of Moſes.* 4. *The people murmur again.* 7. *Manna is deſcribed.* 10. *Moſes expoſtulates with the LORD.* 16. *God anſwers.* 24. *Seventy elders are appointed.* 31. *Quails are ſent in anger.*

AND *when* the people complained, it diſpleaſed the LORD: and the LORD heard *it:* and his anger was kindled; and the fire of the LORD burnt among them, and conſumed *them that were* in the uttermoſt parts of the camp.

2 And the people cried unto Moſes: and when Moſes prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: becauſe the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a luſting: and the children of Iſrael alſo wept again, and ſaid, Who ſhall give us fleſh to eat?

5 We remember the fiſh which we did eat

V. 36. *He ſaid, Return*—Or, *give reſt* — i. e. a quiet and ſafe place, free from enemies and dangers. Some render the paſſage, *Convert, O LORD, the thouſand thouſands of Iſrael.*

V. 3. *Taberah* — i. e. *burning*; as it was called *Kibroth-hattaavah* from another occaſion, ver. 34, 35. and Numb. xxxiii. 16. It is no new thing, in ſcripture, for perſons and places to have two names.

V. 5. *We remember the fiſh*—The Egyptians, in the hot months, are ſaid to eat ſcarce any thing elſe but fiſh, with pulſe and herbs, the great heat taking away their appetite for all ſorts of meat. Other writers remark, That the Egyptians might not taſte of fiſh, nor of the leeks and of onions, which they worſhipped for gods, and therefore the Iſraelites might have them upon cheap terms. Agreeable to this, Dryden obſerves,

" 'Tis mortal ſin an 'Onion' to devour.
" Each clove of 'Garlick' is a ſacred power.
" Religious nation ſure, and bleſt abodes,
" Where every garden is o'er-run with gods!"
Juv. Sat. xv.

in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our ſoul *is* dried away: *there is* nothing at all, beſides this manna, before our eyes.

7 And the manna *was* as coriander ſeed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſte of it was as the taſte of freſh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me,

V. 6. *Our ſoul is dried away*—The expreſſion is of the ſame import with that of the Pſalmiſt, *My heart is withered like graſs*, Pſal. cii. 4. The original word is often uſed for the merely animal life, Gen. ix. 5. and the *drying away* here mentioned, may refer to their want of the moiſt, fiſhy, and vegetable food, for which they expreſſed ſo impetuous a deſire. Or, to their envy, diſcontent, and inordinate appetite. *There is nothing—beſide this manna* — How contemptuouſly they ſpeak of the bread from heaven! Thus did their poſterity deſpiſe the bread of life, John vi. 35, 41.

V. 7. *As coriander ſeed* — Not for colour, for that is black, but for ſhape and figure.

V. 8. *Freſh oil*—Or, *of the moſt excellent oil*—The deſcription of the nature and uſe of manna, is to ſhew the greatneſs of their ſin in deſpiſing ſuch excellent food.

Carry

Carry them in thy boſom, as a nurſing father beareth the ſucking child, unto the land which thou ſwareſt unto their fathers?

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put *it* upon them: and they ſhall

V. 12. *As a nurſing father beareth a ſucking child*—A lively expreſſion, to denote that tenderneſs and fatherly affection which princes ought to have for their people; and it is an expreſſive emblem of the perverſeneſs of the Iſraelites, wayward as an infant, which riſes up with fury againſt the very nurſe who gives it milk, and carries it in her boſom. *Happy are the people whoſe ſovereigns are nurſing fathers*, Iſa. xlix. 23.

V. 14. *To bear*—The burden of providing for and ſatisfying them. *Alone*—He had appointed ſeveral perſons to aſſiſt him, Exod. xviii. 21. yet all the weighty and difficult cauſes were ſtill brought before himſelf, and to him the laſt appeal was made in every cauſe.

V. 15. *Kill me*—As an eſpecial grace, haſten my laſt moment, *that I may not ſee my wretchedneſs*, or *my evil*—The evil of leading ſo unruly a people, and my dread of their utter extirpation, and the diſhonour that will thence accrue to God and religion.

V. 17. *I will come down*—By my powerful preſence and operation. *I will put it upon them*—i. e. I will give the ſame Spirit to them which I have given to thee. The *Spirit* here means the *gifts* of the Spirit, ſee 1 Cor. xiv. 12, 32. Gal. iii. 3, 5. In particular the ſpirit to diſcern hidden and future things, and to reſolve doubtful and difficult caſes, which made them fit for government, 2 Kings ii. 15. It is obſervable, that God would not, and men ſhould not, call any perſons to any office for which they were not ſufficiently qualified.

bear

bear the burden of the people with thee, that thou bear *it* not thyſelf alone.

18 And ſay thou unto the people, Sanctify yourſelves againſt to-morrow, and ye ſhall eat fleſh: for ye have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt: therefore the LORD will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have deſpiſed the LORD which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And Moſes ſaid, The people amongſt whom I *am*, *are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, Is the LORD's hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

V. 20. *Ye have deſpiſed the LORD*—Lightly eſteemed his bounty, and diſtruſted his promiſes and providence.

V. 21. *Six hundred thouſand footmen*—Here was diſtruſt, but it was private, and perhaps the firſt offence of the kind, and therefore the more eaſily paſſed by: whereas in Numb. xx. 10, 11, the offence was more open, after warning, and againſt more light and experience, and therefore to be more ſtrictly and ſeverely puniſhed.

24 And

24 And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders. And it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them, (and they *were* of them that were written, but went not out unto the tabernacle,) and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men, anſwered and ſaid, My lord Moſes, forbid them.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORD's peo-

V. 24. *Moſes went out*—Of the tabernacle, into which he entered to receive God's anſwers from the mercy-ſeat. *The ſeventy men*—So called from the ſtated number, though two of them were wanting; as the apoſtles were called *the twelve*, Matt. xxvi. 20. when one of that number was abſent.

V. 28. *One of his young men*—Or, one *of his choice* miniſters. Even great and good men may miſtake about the works of God. *Forbid them*—Perhaps he feared either ſchiſm or ſedition, or that by uſurpation of authority, independently on Moſes, his power and eſteem might be leſſened.

V. 29. *Envieſt thou for my ſake?*—Or rather, *Art thou jealous on my account?* Either, Art thou afraid that this exerciſe of theſe prophetic gifts ſhould be a diminution of my honour? Or, Art thou grieved becauſe the gifts and graces of God are imparted to others beſides me? See James iv. 5. which, ſome think, alludes to this paſſage. *Were prophets*—Not *rulers*, for that he knew was abſurd and impoſſible. *I would to God that all the people* were enabled to ſpeak and ſing praiſes by the Divine Spirit.

ple were prophets, *and* that the LORD would put his ſpirit upon them!

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, as it were a day's journey on this ſide, and as it were a day's journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten omers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: becauſe there they buried the people that luſted.

V. 31. *Two cubits high*—That is, the quails lay in heaps here and there, ſome of which were two cubits high.

V. 32. *Ten omers*—i. e. Ten aſs-loads. Each collector gathered ſo much, not every Iſraelite. Or, the word rendered *omers*, may only ſignify *heaps*, as it doth, Exod. viii. 14. Judges xv. 16. Hab. iii. 15. and *ten* is often put for *many*; and ſo the ſenſe is, that each appointed gatherer collected ſeveral heaps. In the eaſtern and ſouthern countries quails are ſaid to be innumerable; and even in one part of Italy only, within the compaſs of five miles, about an hundred thouſand quails have been taken every day for a month together. See Maillet's Ninth and Eleventh Letters.

V. 33. *Chewed*—Heb. *Cut off*, viz. from their mouths. *With a very great plague*—Probably the peſtilence, ſee 2 Sam. xxiv. 15. Or, ſuch a fire from the Lord as that ſpoken of at the beginning of the chapter; ſee Pſ. lxxviii. 21. The ſenſe of the paſſage is, Before they had done eating their quails, which laſted for *a month*, ver. 20, God ſmote them.

V. 34. *Kibroth-hattaavah* — Heb. *The graves of luſt*, i. e. of the men that luſted. The plague ſeized upon the luſters only, not upon all that ate of the quails.

35 *And*

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

1. *Miriam and Aaron murmur againſt Moſes.* 4. *God calls them to account for it.* 10. *Miriam becomes leprous.* 11. *Aaron humbles himſelf, and Moſes prays for his ſiſter.* 14. *She is healed, but ſhut out of the camp for ſeven days.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman whom he had married; for he had married an Ethiopian woman.

2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? and the LORD heard *it*.

3 Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth.

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of

V. 1. *And Miriam and Aaron ſpake againſt Moſes*—Probably Miriam was the firſt mover of the ſedition, and therefore more eminently puniſhed. *Becauſe of the Ethiopian woman* — Heb. *The Cuſhite*, or *Arabian woman* —Either Zipporah, who was of Midian, a part of Arabia Petræa; ſee Gen. x. 6. Exod. ii. 16. Or, ſome other woman that he had married beſide Zipporah, or when ſhe was dead. If the former, they were probably jealous of his being ruled too much by her and her relations; ſee Exod. xviii. 21, 22. and Numb. xi. 24.

V. 3. *Now Moſes was very meek*— This is aſſigned as the reaſon why he took no notice of their reproach, and why God did ſo ſeverely plead his cauſe. He was *very meek*, and the work he was called to, required all the *meekneſs* he had. And meekneſs is often more tried by the unkindneſs of our friends, than by the malice of our enemies. Probably this commendation was added, as ſome other clauſes were, by ſome ſucceeding prophet.

the

the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam. And they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, I the LORD will make myſelf known unto him in a viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe.

8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the LORD was kindled againſt them; and he departed.

10 ¶ And the cloud departed from off the tabernacle; and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one dead, of whom the

V. 5. *In the door*—Not admitting Aaron into the tabernacle, as he uſed to be admitted; a ſign of God's diſpleaſure.

V. 9. *He departed*—From the door of the tabernacle. The removal of God's preſence from us, is the ſaddeſt token of his diſpleaſure. Woe be to us, if God forſake us!

V. 11. *Alas, my lord*—Aaron, alarmed at the terrible judgment inflicted on Miriam, now humbly ſupplicates Moſes to forgive them, and to interceed with God for the life of his ſiſter. *Lay not the ſin upon us*—Let not the guilt and puniſhment of it reſt upon us. Perhaps it was from his ready penitence, or from a regard to his ſacred character, that Aaron himſelf was ſpared.

fleſh is half conſumed, when he cometh out of his mother's womb.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

CHAP. XIII.

1. *Twelve ſpies are ſent into Canaan.* 18. *The inſtructions that are given them.* 21. *Their journey and return.* 26. *Their report.*

AND the LORD ſpake unto Moſes, ſaying,

2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

V. 14. *Spit in her face*—Expreſſive of his indignation and contempt. See Job xxx. 10. Iſai. l. 6. *Should ſhe not be aſhamed?*—And withdraw herſelf from her father's preſence, as Jonathan did upon a like occaſion, 1 Sam. xx. 34. Although God healed her according to Moſes' requeſt, yet ſhe was publicly to bear the ſhame of her ſin, and to be a warning to others.

V. 15. *Journeyed not*—Perhaps a teſtimony of reſpect to her, leſt ſhe ſhould be overwhelmed with ſorrow; or leſt, ſhe being a propheteſs, the gift of prophecy ſhould come into contempt. Or, according to other writers, it was, that all the people might be admoniſhed of her ſin.

V. 16. *In the wilderneſs of Paran*—i. e. ſay ſome commentators, in another part of the ſame wilderneſs, ch. x. 12. or, at the mountain of the Amorites, at the ſouth part of Canaan, Deut. i. 20. ſo that their next removal was to have been into the promiſed land, had they not hindered it themſelves by their rebellion.

3 And Moſes by the commandment of the LORD ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gamalli.

13 Of the tribe of Aſher, Sether the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua.

V. 16. *Moſes called Oſhea—Jehoſhua*—Perhaps as foreſeeing that he would be the ſaviour and deliverer of his people. *Oſhea* notes a deſire of ſalvation, ſignifying, *Save we pray thee*; but *Jehoſhua*, or *Joſhua*, includes a promiſe of ſalvation, *He will ſave*. The change of his name was a prophecy of his ſucceeding Moſes in the government, and of the ſucceſs of his arms.

17 ¶ And

17 ¶ And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get ye up this *way* ſouthward, and go up unto the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firſt ripe grapes.

21 ¶ So they went up, and ſearched the land from the wilderneſs of Zin unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak *were*. Now Hebron was built ſeven years before Zoan in Egypt.

V. 20. *Whether it be fat*—Rich and fertile. *The time of the firſt ripe grapes*—i. e. The time of their return: the ſpies were forty days in ſearching the land.

V. 21. *From the wilderneſs of Zin*—On the ſouth-eaſt of Canaan, not far from Kadeſh Barnea, ch. xxxiv. 3. Joſh. xv. 1, 3. Whereas the wilderneſs of *Sin*, Exod. xvi. 1. lay on the ſouth-weſt of Canaan, near to Egypt. *To Hamath*—From the ſouth they paſſed through the whole land to the northern parts of it; *Rehob* was a city in the north-weſt part, *Hamath* a city in the north-eaſt.

V. 22. *They came unto Hebron*—Or, *He came*, viz. *Caleb*, as appears from Joſh. xiv. 9, 12, 14. The ſpies divided their work among them, and went either ſeparately or by pairs. *Hebron was built ſeven years before Zoan*—This confronts the pride of the Egyptians, who boaſted themſelves as the firſt of mortals, and their nation as of the greateſt antiquity; and of the antiquity of the city Zoan above all places.

23 And

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after forty days.

26 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, and very great: and moreover, we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth:

V. 23. *They came unto the brook*, or *valley*—For to *cut down a branch* from a *brook*, is inconſiſtent. *Of Eſhcol* — i. e. A cluſter of grapes. *And they bare it between two on a ſtaff* —Or, *bier*—Either by reaſon of its weight, grapes in the eaſtern countries being of an extraordinary magnitude; or, more probably, to preſerve it from bruiſing.

V. 26. *To Kadeſh*—Kadeſh Barnea, the place from whence they were ſent, ch. xii. 16. ch. xx. i. Deut. ix. 23. Some writers confound this with *Kadeſh* in the wilderneſs of *Sin*, into which they came not till the fortieth year after their coming out of Egypt; ſee Numb. xxxiii. 37, 38. whereas they were in this *Kadeſh* in the ſecond year.

V. 29. *The Amalakites dwell in the land of the ſouth*—Who will oppoſe our entrance on that ſide, the *mountains* are defended by the Amorites, and the Canaanites guard the ſea-coaſts; ſo that there is no entering into the land of Canaan, without engaging with innumerable and invincible enemies. O how unbelief magnifies difficulties!

ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains; and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people; for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof: and all the people that we ſaw in it *are* men of great ſtature.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

1. *The Iſraelites meditate a return into Egypt.* 6. *Joſhua and Caleb endeavour in vain to ſtill them.* 11. *God threatens their utter deſtruction.* 13. *Moſes interceeds for them.* 20. *The decree paſſes, that all that generation ſhall die in the wilderneſs.* 36. *The immediate death of the ſpies.* 40. *The ill ſucceſs of thoſe who preſume to go up, when the* LORD *was not among them.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

V. 30. *And Caleb ſtilled the people*—Together with Joſhua, ch. xiv. 6, 7, 30. but perhaps Caleb ſpake firſt and moſt. He *ſtilled* thoſe who began to murmur, and whoſe looks betrayed their indignation. *Before Moſes*—Either in his preſence, or *towards Moſes*, againſt whom they were incenſed, for bringing them into ſuch ſad circumſtances. But how eaſily do difficulties vaniſh before the power of faith!

V. 31. *But the men ſaid*—All of them, Joſhua excepted.

2 And

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in the wilderneſs.

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye againſt the LORD, neither fear ye the people of the land; for they *are* bread

V. 4. *Let us make a captain*—Inſtead of Moſes; ſee Neh. ix. 17. one truer to our intereſt than he. *And return into Egypt*—The place of bondage, through a howling deſert, beſet round with foes and dangers. Stupendous madneſs! But their ingratitude was equal to their folly. Moſes, Aaron, and even God himſelf, were rejected, and their former benefits and deliverances forgotten and contemned!

V. 8. *If the LORD delight in us*—If we do not forfeit his favour and protection. *He will bring us into this land*—It is God, not the arm of fleſh, that muſt conquer our enemies.

V. 9. *Only rebel not againſt the LORD*—Who is our ſole protection and defence. *Neither*—ſecure in his protection—*fear the people of the land. For they are bread for us*—An eaſy prey: we ſhall deſtroy them as eaſily as we eat our bread.

for

for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael.

11 And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 And Moſes ſaid unto the LORD, Then the Egyptians ſhall hear *it*, (for thou broughteſt up this people in thy might from among them,)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou ſhalt kill *all* this people as one man, then the nations which have heard the fame of thee, will ſpeak, ſaying,

16 Becauſe the LORD was not able to bring this people into the land which he ſware unto

V. 10. *Bade ſtone them with ſtones: when* (not *and*) *the glory of the* LORD *appeared*—This prevented the execution of their raſh purpoſe. They who, in faith, expoſe themſelves for God, are ſure of his ſpecial protection.

V. 12. *I will ſmite them*—Except there be ſpeedy repentance, or powerful interceſſion. See Exod. xxxii. 10. Jonah iii. 4. Moſes ſeems to have underſtood this denunciation, as importing a general deſtruction of the people.

them,

them, therefore he hath ſlain them in the wilderneſs.

17 And now, I beſeech thee, let the power of my LORD be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting the iniquity of the fathers upon their children, unto the third and fourth *generation*.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt, even until now.

20 And the LORD ſaid, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice;

23 Surely they ſhall not ſee the land, which I ſware unto their fathers, neither ſhall any of them that provoked me ſee it;

24 But my ſervant Caleb, becauſe he had

V. 20. *I have pardoned*—At thy interceſſion I have ſpared their lives, and will not immediately deſtroy them; but, in token of my ſevere diſpleaſure, this murmuring generation ſhall be excluded from entering into the promiſed land.

V. 24. *But my ſervant Caleb*—Joſhua is not mentioned until ver. 30. ſee alſo ch. xxxii. 12. He was not to be reckoned among the people, as he was to be their chief commander. *Becauſe he had another ſpirit*—Was endued with faith and courage, and not ruled by the ſpirit of the world, but by the Spirit of God.

another

another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.

25 (Now the Amalekites, and the Canaanites dwelt in the valley:) To-morrow turn ye, and get ye into the wilderneſs, by the way of the Red-ſea.

26 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me.

28 Say unto them, *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured againſt me,

30 Doubtleſs ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

V. 30. *I ſware to make you dwell therein*—God ſware to Abraham concerning his ſeed, concerning the Iſraelites as a nation. He did not ſwear to do ſo to theſe particular perſons. The promiſe of Canaan was not tied to certain individuals, but to a certain people; and therefore might be performed at any time, if not otherwiſe limited, while that people ſubſiſted. So the promiſes of the goſpel have reſpect to the church, to the faithful in general, and not to particular perſons.

32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms, until your carcaſes be waſted in the wilderneſs.

34 After the number of the days in which ye ſearched the land, *even* forty days, (each day for a year,) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

V. 32. *Your carcaſes*—As you wickedly wiſhed, ver. 2. *ſhall fall in this wilderneſs*—Probably it was on this occaſion, that Moſes penned the ninetieth Pſalm.

V. 34. *Ye ſhall know my breach of promiſe*—Literally it is, *Ye ſhall know my abrogation of the covenant*—Or, as there is nothing for *of promiſe* in the original, ſeveral critics render the paſſage, *Ye ſhall know my vengeance*. God addreſſes the rebels, who had now no part in the covenant, which, however, was afterwards eſtabliſhed with their children and poſterity; ſee ver. 30, 31.

40 And

40 And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go up unto the place which the LORD hath promiſed: for we have ſinned.

41 And Moſes ſaid, Wherefore now do ye tranſgreſs the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you: that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD; therefore the LORD will not be with you.

44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the LORD, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

V. 40. *Early in the morning*—The people, ſtruck with a temporary concern, were now as forward to advance, as they had lately been backward; but it was now too late, *the LORD was not among them*, ver. 42.

V. 44. *They preſumed—they loftily preſumed*—Or, *took on them by violence, with a lofty, preſumptuous mind*—The word ſignifies alſo a *drawing back* from God by unbelief, Heb. x. 38. Their ſouls were lifted up within them, but *withdrawn* from God. Moſes explains this by two words, Deut. i. 41, 43. *Ye preſſed forward*, and *ye were preſumptuous*.

CHAP.

CHAP. XV.

1. *Laws concerning meal-offerings and drink-offerings.* 17. *Concerning dough for heave-offerings.* 22. *Sacrifices for ſins of ignorance.* 30. *Concerning preſumptuous ſinners.* 32. *The man who had broken the ſabbath.* 37. *Fringes on the borders of their garments.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering or a ſacrifice, in performing a vow, or in a free-will offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the LORD, of the herd or of the flock:

4 Then ſhall he that offereth his offering unto the LORD, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat-offering two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then ſhall he bring with a bullock a meat-

V. 2. *When ye be come into the land which I give unto you*—Ye deſcendents of Iſrael, not the *tranſgreſſors*, ch. xiv. 35.

offering

offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare ſo ſhall ye do to every one, according to their number.

13 All that are born of the country ſhall do theſe things after this manner in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD; as ye do, ſo he ſhall do.

15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD.

16 One law and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

V. 12. *According to their number*—As many cattle as ye ſacrifice, ſo many meal and drink-offerings ye ſhall offer.

V. 14. *If a ſtranger ſojourn*—As there was to be no diſtinction between ſuch proſelytes and the natives, ſo there was to be no difference between the ſacrifices to be offered, in the manner of offering them; or in the terms of acceptance, ver. 15. *Before the LORD*—i. e. In his worſhip. The text does not relate to civil privileges.

19 Then

19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the LORD.

20 Ye ſhall offer up a cake of the firſt of your dough *for* an heave-offering: as *ye do* the heave-offering of the threſhing-floor, ſo ſhall ye heave it.

21 Of the firſt of your dough ye ſhall give unto the LORD an heave-offering in your generations.

22 And if ye have erred, and not obſerved all theſe commandments which the LORD hath ſpoken unto Moſes,

23 *Even* all that the LORD hath commanded you by the hand of Moſes, from the day that the LORD commanded *Moſes*, and henceforward among your generations;

24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them; for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſin-offering before the LORD, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that

that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering:

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him; and it ſhall be forgiven him.

29 Ye ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

30 But the ſoul that doeth *ought* preſumptuouſly, (*whether he be* born in the land, or a ſtranger,) the ſame reproacheth the LORD; and that ſoul ſhall be cut off from among his people;

31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his commandment; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day:

33 And they that found him gathering ſticks,

V. 30. *The ſoul that doth ought preſumptuouſly*—Heb. *With an high hand*—i. e. That knowingly, wilfully, and premeditatedly breaks the law. *Reproacheth the LORD*—Sets God, as it were, at defiance, and expoſes him to contempt, as if he were unable to puniſh tranſgreſſors. O how many ſuch daring and profligate ſinners are there to be found among us! The manner of committing ſin, either greatly heightens, or conſiderably leſſens, the guilt of it.

V. 32. *And while*—Or, *now, accordingly, while the children of Iſrael were in* (that part of) *the wilderneſs*—This ſeems to be an example of preſumptuous ſin.

brought

brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him in ward, becauſe it was not declared what ſhould be done to him.

35 And the LORD ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the LORD commanded Moſes.

37 ¶ And the LORD ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

V. 33. *Unto all the congregation*—The heads of the people.

V. 34. *What ſhould be done*—His death was determined, Exod. xxxi. 14. ch. xxxv. 2. but not the manner in which he ſhould die.

CHAP.

CHAP. XVI.

1. *Korah, Dathan, and Abiram riſe up againſt Moſes.* 5. *Moſes reaſons with them.* 12. *He ſends for Dathan and Abiram, who refuſe to come.* 16. *He makes a propoſal to Korah.* 20. *The rebels are puniſhed.* 36. *Their cenſers are preſerved as a memorial.* 41. *A new inſurrection is ſtopped by a plague.* 46. *Aaron ſtays the plague.*

NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men:*

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown:

3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy every one of them, and the LORD *is* among them: wherefore then lift ye up yourſelves above the congregation of the LORD?

4 And when Moſes heard *it*, he fell upon his face:

5 And he ſpake unto Korah, and unto all his

V. 1. *The ſon of Izhar*—Amram's brother, Exod. vi. 18. Moſes and he were couſin germans. Izhar was the ſecond ſon of Kohath; whereas Elizaphan, whom Moſes had made prince or ruler of the Kohathites, ch. iii. 30. was the ſon of Uzziel, the fourth ſon of Kohath. This, the Jewiſh writers ſay, made him malecontent. *Sons of Reuben*—Perhaps theſe were in hopes to recover the rights of primogeniture, which were given away from their father. *Took men*—In order to aſſiſt them in their rebellion.

company, ſaying, Even to-morrow the LORD will ſhew who *are* his, and *who is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen will he cauſe to come near unto him.

6 This do; take ye cenſers, Korah and all his company;

7 And put fire therein, and put incenſe in them before the LORD to-morrow: and it ſhall be *that* the man whom the LORD doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi:

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmur againſt him?

V. 5. *To-morrow* — Heb. *in the morning*—*God will ſhew who are his*—Or, *Jehovah inſpecteth and knoweth them that are his*—2 Tim. ii. 19. *He will cauſe him to come near*—He will, by ſome eminent token, declare his approbation of him and his miniſtry.

V. 10. *And ſeek ye the prieſthood alſo?*—Ambitious minds are ſtill aſpiring, and a pretended regard for the public good is frequently the mode of concealing ſiniſter deſigns. *All the congregation are holy*, but the *prieſthood* is the thing *ſought for!*

V. 11. *And what is Aaron*—Or, *What hath Aaron done, that you ſhould murmur againſt him?*—He hath acted entirely under the direction of God.

12 And

12 And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thyſelf altogether a prince over us?

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And Moſes was very wroth, and ſaid unto the LORD, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron to-morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo, and Aaron, each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and

V. 13. *Except thou make thyſelf*—Or, *But wilt thou further make thyſelf a prince over us, by thus domineering?*

V. 14. *Wilt thou put out*—Or, *wilt thou bore out—the eyes of theſe men?*—The rebellious, ver. 2. or, of all the people. Wilt thou lead them as blind men, or perſuade them that they do not ſee, what is viſible to all that have eyes, that thou haſt deceived them, and broken thy faith and promiſe given to them?

V. 15. *Reſpect not their offering*—Shew ſome evident token of thy diſlike of it; ſee ver. 35. *I have not taken one aſs from them*—See 1 Sam. xii. 3. Or, *I have not taken any thing valuable from them*--The phraſe, *Whoſe aſs have I taken?* ſeems to have been a proverbial expreſſion, to ſignify acts of tyranny and oppreſſion.

ſtood

ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate yourſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get ye up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.

V. 22. *The God of the ſpirits of all fleſh*—See Job xii. 10. The Creator, Preſerver, Father, and Judge of all men, compaſſionate thy own offspring. And as thou ſearcheſt the heart, and knoweſt the ſecret intentions, mercifully diſtinguiſh between thoſe who have unwittingly offended, and thoſe who have ſinned of malicious wickedneſs; and ſpare the former, even when thou puniſheſt the latter. *Shall one man ſin*—Either ſpoken proverbially, of the ſmall number concerned in the conſpiracy; or he ſpeaks of one, as the principal or ring-leader. Perhaps Korah is meant.

27 So

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works; for I *have* not *done them* of mine own mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men: *then* the LORD hath not ſent me.

30 But if the LORD make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the LORD.

31 ¶ And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them,

V. 27. *So they gat up* — Thoſe who were not deeply concerned in the rebellion of theſe men, obeyed the divine admonition, and retreated; while the reſt, with a degree of audacious infidelity ſcarce to be paralelled, boldly came forth with their families, as if in open defiance of all that Moſes could do againſt them.

V. 32. *All that appertained to Korah*—i. e. All his family which were there, women, children, and ſervants. His ſons were ſpared, Numb. xxvi. 11, 58. 1 Chron. vi. 22, 37. Probably they were upon ſome ſervice of the tabernacle.

fled

fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

41 ¶ But on the morrow, all the congregation of the children of Iſrael murmurred againſt

V. 35. *A fire from the LORD*—From the cloud of glory. *And conſumed the two hundred and fifty men*—viz. The princes mentioned ver. 2. It is moſt likely that Korah died with them, ver. 40. See alſo Pſalm cvi. 17, 18.

V. 37. *Scatter the fire yonder*—In an unclean place, where the aſhes were put. By this God ſhews his rejection of their ſervices, ver. 15.

V. 41. *Murmured againſt Moſes and Aaron* — Aſtoniſhing! After ſuch a terrible inſtance of divine vengeance.

Moſes,

Moſes, and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment. And they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moſes commanded, aud ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living; and the plague was ſtayed.

Ye have killed—They would not acknowledge the hand of God. On the contrary, they charge Moſes and Aaron with having killed *the people of the LORD*—Miſtaken zealots generally deem their *own cauſe*, however bad, the *cauſe of God*, and compliment their party with being *the people of the LORD*, the peculiar favourites of heaven.

V. 46. *Take a cenſer*—Incenſe was to be offered only at the golden altar, within the ſanctuary; but now, in this extraordinary caſe, the excluſive command is diſpenſed with, and Aaron is ſent with it unto the camp.

V. 48. *Between the living and the dead*—So Chriſt, the Chriſtian high-prieſt, ſtands between the wrath of God and dying ſouls, and interceeds for the tranſgreſſors. Iſaiah liii. 12. Heb. vii. 25. 1 Tim. ii. 5.

49 Now

49 Now they that died in the plague were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

1. *Aaron's rod bloſſoms, and brings forth fruit.* 10. *It is laid up for a memorial againſt the rebels.* 12. *The people are terrified.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes according to the houſe of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.

5 And it ſhall come to paſs *that* the man's rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

6 And Moſes ſpake unto the children of Iſ-

V. 2. *Every man's name* — Every prince's: for they being the firſt-born, and the chief of their tribes, might above all others pretend to the prieſthood, if it was communicable to any of their tribes.

V. 3. *Write Aaron's name*—As that would decide the controverſy between his family and the other Levites. His name being ſufficient to determine to what branch or family of the tribe this dignity ſhould be affixed.

rael,

rael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſs.

8 And it came to paſs, that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked, and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring Aaron's rod again before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.

11 And Moſes did *ſo:* as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

13 Whoſoever cometh any thing near unto the tabernacle of the LORD, ſhall die: ſhall we be conſumed with dying?

V. 8. *Behold*—The miracle. *The rod of Aaron budded*—In ſome places there were buds juſt coming forth, in others the buds were fully thruſt out, in others there were bloſſoms, and in other parts there were full-grown almonds. And it is probable, the buds, bloſſoms, and fruit continued freſh; the ſame power which produced them in a night, preſerving them for ages.

V. 13. *Any thing near*—i. e. To officiate as a prieſt, or within the bounds forbidden. *Shall die*—Be inſtantly ſtruck with death. *Shall we be conſumed with dying?* —Will God deal with us in ſtrict juſtice, until all the people be cut off? Nothing can more ſtrongly paint the conſternation of the people. They now ſeem as abject, and full of deſpair, as before they were daring and preſumptuous.

CHAP. XVIII.

1. *We have here the charge of the prieſts and Levites.* 8. *The maintenance of the prieſts.* 21. *The maintenance of the Levites.* 25. *The portion they are to pay the prieſts.*

AND the LORD ſaid unto Aaron, Thou and thy ſons and thy father's houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar: that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

V. 1. *Shall bear the iniquity of the ſanctuary—and the iniquity of your prieſthood* — i. e. Shall bear the puniſhment of any profanations either of one, or the other, through their neglect.

7 Therefore

7 Therefore thou and thy ſons with thee ſhall keep your prieſt's office for every thing of the altar, and within the vail; and ye ſhall ſerve: I have given your prieſt's office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh ſhall be put to death.

8 And the LORD ſpake unto Aaron, Behold, I have alſo given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 ¶ This ſhall be thine of the moſt holy things, *reſerved* from the fire: every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael; I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe ſhall eat of it.

12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of

V. 7. *I have given your prieſt's office as a ſervice of gift*—Or, *For I have given you the prieſthood for a gift*—i. e. I have appropriated unto you and your poſterity, a grant of the prieſt's office.

V. 10. *In the moſt holy place ſhalt thou eat it* — In the court of the prieſts, where there were places for this uſe. It was the *moſt holy* of all the places appointed for eating holy things.

them

them which they ſhall offer unto the LORD, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the LORD, ſhall be thine; every one that is clean in thine houſe ſhall eat *of* it.

14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the LORD, *whether it be* of men or beaſts, ſhall be thine; nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem; they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the LORD.

18 And the fleſh of them ſhall be thine, as the wave-breaſt and as the right ſhoulder are thine.

19 All the heave-offerings of the holy things,

V. 16. *Thoſe that are to be redeemed* —viz. Of men only, as is manifeſt from the time of redemption, Numb. xviii. 16. and the price, ch. iii. 46, 47. neither of which agree to unclean beaſts, which were to be redeemed by a ſheep, Exod. xiii. 13. and that after it was eight days old. This law was a perpetual memorial to the Iſraelites, of their deliverance from Egypt.

which

which the children of Iſrael offer unto the LORD, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the LORD, unto thee and to thy ſeed with thee.

20 And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

21 ¶ And behold, I have given the children of Levi, all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die.

V. 19. *A covenant of ſalt*—i. e. A durable or *perpetual covenant*. Salt is of a preſerving nature, and was eſteemed a ſign of incorruption, as well as a ſymbol of friendſhip and fidelity. Hence the Greek proverb, *Not to violate the ſalt and the table*, i. e. the laws of friendſhip and hoſpitality. Perhaps the covenant was ratified by ſalt, and particular care was to be taken that it ſhould never be lacking from any meal-offering, Lev. ii. 13.

V. 20. *I am thy part, and thine inheritance*—They lived by the altar, which was God's table, as it is explained, Joſh. xiii. 14. This proviſion for the prieſts was ſo ample, that if any part of the land of Canaan had been given them together with it, there would have been too great an inequality between them and the reſt of the people.

V. 21. *I have given the children of Levi all the tenth*—The tithes were all given to the Levites, and out of their tithes the tenth was given to the prieſts. From the revenue aſſigned to the tribe of Levi, ſome perſons have been forward to remark, that this revenue was exceſſive, and that the Levites were blood-ſuckers to their brethren. But the whole that their revenue amounted to, (ſays an able writer) was about three and an half per cent. more than would otherwiſe naturally belonged to them, i. e. they received ten pounds from every hundred pounds, inſtead of about ſix pounds ten ſhillings, that they naturally would have received. And for this they had nearly renounced all perſonal property, and the profit they might have made by cultivating of their lands; they had truſted ſolely to the national faith, and in caſe of public misfortune ran the hazard of being loſers, or very ill paid. Moreover, they had the charge of the temple, and the care of inſtructing their brethren.

23 But

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *it ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

24 But the tithes of the children of Iſrael which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

25 And the LORD ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs.

28 Thus ye alſo ſhall offer an heave-offering unto the LORD, of all your tithes, which ye receive of the children of Iſrael: and ye ſhall give thereof the LORD's heave-offering to Aaron the prieſt.

29 Out of all your gifts ye ſhall offer every heave-offering of the LORD, of all the beſt thereof, *even* the hallowed part thereof out of it.

V. 24. *An heave-offering*—Is here uſed for any offering.

V. 26. *Ye ſhall offer*—They who aſſiſt the devotions of others, muſt be ſure to perform their own.

V. 27. *As though it were the corn*—i. e. As if you offered it out of your own lands and labours.

V. 29. *Out of your gifts ye ſhall offer, &c.* — i. e. The other gifts which you receive from the people, and the fields which ſhall belong to your cities. *The hallowed part*—The tenth part.

30 Therefore

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.

31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice in the tabernacle of the congregation.

32 And ye ſhall bear no ſin by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

CHAP. XIX.

1. *Order is here given concerning the red heifer.* 5. *Her burning.* 6. *The water of ſeparation.* 17. *The manner of uſing it.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, and upon which never came yoke:

3 And ye ſhall give her unto Eleazar the prieſt, that ye may bring her forth without the camp, and *one* ſhall ſlay her before his face.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood

V. 31. *In every place* — In every clean place, and not in the holy place only.

V. 3. *Unto Eleazar* — The ſecond prieſt, not to Aaron, becauſe this made the perſon officiating unclean for a ſeaſon: a thing which, in all caſes, Aaron was to avoid.

directly

directly before the tabernacle of the congregation ſeven times.

5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung ſhall he burn:

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterwards he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

V. 5. *And one ſhall burn the heifer* —Or, *And the heifer ſhall be burnt*— To ſignify, ſay ſome writers, the ſharp ſufferings of Chriſt for our ſins.

V. 9. *A man that is clean*—i. e. Free from any legal defilement. *Shall gather up the aſhes*—Which, being taken up, the Jews tell us, were pounded and ſifted. *And it ſhall be kept*— The aſhes. *For a water*—Or, *to the water*—i. e. to be put to the water, or mixed with it. *Of ſeparation*— For the cleanſing of them who, for their uncleanneſs, were ſeparated from the congregation. *It is a purification for ſin*— Heb. *a ſin*— i. e. A mean for expiating or cleanſing of ſin. An emblem of the efficacy of *Chriſt's blood to purify the conſcience from dead works*, Heb. ix. 13, 14.

11 ¶ He

11 ¶ He that toucheth the dead body of any man ſhall be unclean ſeven days.

12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean: his uncleanneſs *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt-heifer of purification

V. 11. *The body of any dead man*—He that touched a dead beaſt was unclean only one day, Lev. xi. 24. He that touched the dead body of a man was unclean ſeven days. Sin has made mankind the vileſt of creatures. This law was an effectual bar, to prevent the Iſraelites from degenerating into the Egyptian idolatry, of worſhipping the dead.

V. 12. *On the third day*—To typify, ſay ſome writers, Chriſt's reſurrection on that day, by which we are cleanſed or ſanctified, Rom. iv. 25.

V. 14. *All that is in the tent*—i. e. All the perſons, not all the goods. Only uncovered veſſels are declared unclean, ver. 15.

for ſin, and running water ſhall be put thereto in a veſſel:

18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead or a grave.

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf, in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until the even.

V. 17. *Running water* — Water flowing from a ſpring or river, which is the pureſt. This manifeſtly points to the *Holy Spirit*, who is often compared to water, and by whom alone true purification is obtained. Thoſe who promiſe themſelves benefit by the righteouſneſs of Chriſt, while they ſubmit not to the influence of the Spirit, do but deceive themſelves; for they cannot be purified by the aſhes, otherwiſe than in the running water.

CHAP.

CHAP. XX.

1. *The death of Miriam.* 2. *Moſes fetches water out of the rock.* 14. *He treats with the Edomites.* 22. *Aaron dies, and Eleazar is inſtalled.*

THEN came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattle ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or of

V. 1. *Then*—To wit, After many ſtations and long journeys deſcribed ch. xxxiii. *Came the children of Iſrael*—From Kadeſh, where we left them, ch. xiii. 26. ch. xiv. 25. They wandered in the deſerts of Arabia thirty-ſeven years, and formed there ſeventeen different encampments. After which, all that generation of murmurers being dead, Moſes, always guided by the miraculous cloud, was ordered to return into the deſert of Zin, upon the confines of Idumea. *In the firſt month*—i. e. Of the fortieth year after their departure from Egypt. *In Kadeſh*—Not in Kadeſh-Barnea, but in another Kadeſh, which was upon the confines of Idumea, and not far from the Red-ſea. *And Miriam died there*—Four months before her brother Aaron, ch. xxxiii. 38. and eleven before Moſes. She was the eldeſt of the three, and was near an hundred and thirty years old. See Exod. ii. 4, 7.

V. 2. *And there was no water*—The ſtream from the rock, Exod. xvii. 6. which had hitherto miraculouſly followed them, 1 Cor. x. 4. now began to fail; as they were near countries where water might be had by ordinary means.

vines,

vines, or of pomegranates; neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD ſpake unto Moſes, ſaying,

8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes; and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation and their beaſts drink.

9 And Moſes took the rod from before the LORD, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*.

12 And the LORD ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

V. 12. *Ye believed me not* — Ye doubted the truth of my word, ver. 8. and inſtead of *ſpeaking* to the rock, as ye were commanded, ye *ſmote* it, and that *twice*. Moreover, *Moſes ſpake unadviſedly with his lips*, Pſ. cvi. 33.

13 This

13 This *is* the water of Meribah: becauſe the children of Iſrael ſtrove with the LORD: and he was ſanctified in them.

14 ¶ And Moſes ſent meſſengers from Kadeſh unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travail that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

26 And when we cried unto the LORD, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border:

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my

V. 13. *This is the water of Meribah*—So called from *chiding* or *ſtrife*; and in Deut. xxxii. 51, diſtinguiſhed from the other *Meribah* at Horeb, by the name of *Meribah Kadeſh*. Here *God was ſanctified in them*—i. e. Glorified his power, goodneſs, and veracity in the eyes of the Iſraelites, by this ſignal miracle, and demonſtrated his holineſs and impartial juſtice, by puniſhing his greateſt favourites for their incredulity.

V. 14. *Sent meſſengers unto the king of Edom*—By the divine direction, Deut. ii. 4. The kingdom of Edom, founded by poſterity of Eſau, was originally governed by dukes, Gen. xxxvi. 15. *Thy brother Iſrael*—This refers to *Jacob* and *Eſau*, the founders of the two nations.

cattle

cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded:

V. 20. *Thou ſhalt not go through*—This was politic at leaſt, but it was ſcarcely conſiſtent with humanity, and with the tie of conſanguinity that ſubſiſted between the two nations.

V. 22. *Came unto mount Hor*—A mountain, or a chain of mountains ſituate on the eaſt-border of the land of Edom.

V. 24. *Aaron ſhall be gathered unto his people*—So the deareſt friends on earth muſt part. But in a while, a little while, thoſe who have faithfully ſerved God together here below, ſhall re-commence a firmer and more laſting union, in the regions of bliſs and immortality. Even good men may be deprived of an earthly Canaan; but ſtill *they have a building of God, an houſe not made with hands, eternal in the heavens*, 2 Cor. v. 1. See Heb. xi. 13, 16.

and

and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount. And Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

1. *Arad is defeated.* 4. *The people murmur, and are plagued with fiery ſerpents.* 8. *They are healed by looking on the braſen ſerpent.* 10. *They journey forward.* 21. *They conquer Sihon.* 33. *And Og.*

AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell, that Iſrael came by the way of the ſpies: then he fought againſt Iſrael, and took *ſome* of them priſoners.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: nd they utterly deſtroyed them and their cities: and he called the name of the place Hormah.

V. 28. *And Moſes ſtripped Aaron*— And death will ſoon ſtrip us. Naked came we into this world: naked we muſt go out of it. Who then would pride themſelves in their ornaments and marks of honour, when meagre death will ſoon diveſt us of our glory, and pluck the crown from off our heads?

V. 1. *And king Arad the Canaanite fought againſt Iſrael, and took ſome of them priſoners* — This ſmall defeat taught the children of Iſrael where their great ſtrength lay: and they accordingly looked up to God for help.

4 ¶ And

4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the wilderneſs? for *there is* no bread, neither *is there any* water; and our ſoul loatheth this light bread.

6 And the LORD ſent fiery ſerpents among the people: and they bit the people; and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD, that he take away the ſerpents from us. And Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

V. 4. *By the way of the Red ſea*—i. e. Toward the quarter where the Red ſea lay, as they muſt needs do to compaſs the land of Edom. The word which we render *the Red ſea*, ſome critics ſuppoſe denotes ſome *principal place* in the country. *Was much diſcouraged becauſe of the way*—By reaſon of this journey, which was long, troubleſome, and unexpected.

V. 6. *Sent fiery ſerpents among them*—Whoſe bite dried up the ſkin, and occaſioned a violent heat; whence the Hebrew calls them *fiery*. Some ſpecies of them, it may be, were the flying ſerpents, of which Iſaiah ſpeaks, ch. xiv. 29. and ch. xxx. 6. and with ſuch Arabia particularly is ſaid to be infeſted. They were now let looſe upon the Iſraelites.

V. 8. *Set it upon a pole*—The word which we render *pole*, ſignifies an *enſign* or *banner*; a ſign erected with an intention that people may gather unto it, Iſai. v. 26. ch. xlix. 22. *When he looketh upon it*—See Iſaiah xvii. 7. ch. xlv. 22. This method of cure was preſcribed, that it might appear to be God's own work, and not the effect of nature or art.

9 And

9 And Moſes made a ſerpent of braſs, and put it upon a pole: and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

V. 9. *Moſes made a ſerpent of braſs*—That it might reſemble a ſerpent of a flaming colour; and being ſplendid, might be ſeen far and near. The Jews, it is ſaid, have a remarkable ſaying, "that as the bitings of the fiery ſerpents were cured by the Iſraelites looking up to the braſen ſerpent; ſo will be the bitings of the old ſerpent inflicted on Adam and his poſterity, at the time of the Meſſiah." If this ſaying was known in our Saviour's time, it may be that he alludes to it, John iii. 14. as he there compares faith, to the look which the Iſraelites caſt upon the braſen ſerpent; the fruits of faith, to the healing which attended that look; and the lifting up of the ſerpent, to his exaltation upon the croſs. *When he beheld the ſerpent, he lived*—He was delivered from death, and cured of his diſeaſe. So he that believeth on Chriſt, *is juſtified from all things, and paſſed from death unto life*, John v. 24. 1 John iii. 14. Acts xiii. 39.

V. 10. *Set forward*—From Punon, ch. xxxiii. 43. the place where the braſen ſerpent was erected. *And pitched in Oboth*—After two other ſtations mentioned ch. xxxiii.

V. 12. *In the valley of Zared*—Or rather, *By the brook of Zared*, which ran into the Dead ſea.

V. 13. *On the other ſide of Arnon*—Or rather, *On this ſide Arnon*—The Iſraelites had not yet paſſed over it. *Arnon* was a river which took its riſe from the mountains of Arabia, and fell into the Dead ſea; the country of Moab being on the ſouth ſide of it, and that of the Amorites on the north. It divided itſelf into ſeveral ſtreams, whence the expreſſion, *in the brooks of Arnon*, ver. 14. See Pſ. lxxiv. 15. Nah. ii. 6. and Pſ. cxxxvii. 1. *Arnon is the border of Moab*—The bounds of the Moabitiſh dominions. *Sihon* had taken the other ſide from the Moabites. Hence this part was open to the attacks of the Iſraelites, who had been forbidden to war with Moab, Deut. ii. 9.

14 Wherefore it is ſaid in the book of the wars of the LORD, What he did in the Red-ſea, and in the brooks of Arnon,

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 Then Iſrael ſang this ſong, Spring up, O well; ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon, king of the Amorites, ſaying,

22 Let me paſs through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but*

V. 14. *In the book of the wars of the LORD*—Probably ſome poem or narration of the victories obtained by the Iſraelites, or relating to them, which Moſes might quote, as St. Paul doth ſome of the Heathen poets. Or, the ſhort hiſtorical account of things delivered in the Pentateuch, might be taken from ſome more extenſive annals that Moſes had wrote.

V. 15. *Ar*—A chief city of Moab.

V. 16. *From thence they went to Beer*—Or, *to the well*—Which, by God's direction, they dug, and from whence they were ſupplied with water. *Beer*, *Mattanah*, *Nahaliel*, and *Bamoth*, are not mentioned among the places where they pitched or encamped, in chap. xxxiii.

V. 20. *To the top of Piſgah*—This was the top of the high hills of Abarim.

we

we will go along by the king's *high*-way, until we be paſt thy borders.

23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.

24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof.

26 For Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon; let the city of Sihon be built and prepared.

V. 23. *Sihon came to Jahaz, and fought againſt Iſrael* —Jahaz was a city either in the country of Moab, or near it; as appears from Iſaiah xv. 4. Jer. xlviii. 21. Here the Amorites were the aggreſſors, as the Iſraelites had given them no juſt provocation.

V. 24. *For the border of the children of Ammon was ſtrong* — Or, *For the borders of the children of Ammon were fortified* — This was the reaſon that Sihon could not enlarge his conqueſts, not why the Iſraelites did not conquer the Ammonites, for they were abſolutely forbidden to meddle with them, Deut. ii. 19.

V. 27. *They that ſpeak in proverbs* —The poets, of the Amorites or Canaanites, who made the following ſong of triumph over the vanquiſhed Moabites. The original word ſignifies, *Allegoriſts*, *Proverbialiſts*, or, in general, thoſe who write or ſpeak in a figurative ſtile, like that of Balaam, ch. xxiii. 7, 18. In this fragment of ancient poetry, delivered in metre, like ſome others found in ſcripture, each ſecond verſe correſponds to the preceding. See Gen. iv. 23. ch. ix. 25. and ch. xlix. *Come into Heſhbon* —The poet here ſpeaks in the perſon of Sihon, or as repreſenting the people: Come, and take poſſeſſion of the city we have conquered. *Let the city of Sihon be built*—Rather, *be repaired*, or *rebuilt* — "Let that Heſhbon, which is now become the city of Sihon, be repaired from the ruins of the war, and made fit to be his royal ſeat."

28 For

28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Wo to thee, Moab! thou art undone, O people of Chemoſh! he hath given his ſons that eſcaped, and his daughters into captivity unto Sihon king of the Amorites.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

31 Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpy out Jaazer, and

V. 28. *A fire is gone out of Heſhbon*—The deſolating army of Sihon; for by *fire* is meant *deſolating war*. See Judges ix. 20. Iſai. xxix. 6. Amos i. 4. *It hath conſumed Ar of Moab*—Poetically ſpeaking of it as a thing already accompliſhed, though it never came to paſs. See Deut. ii. 9, 18, 29. Or, the paſſage may be underſtood of the people or country ſubject to the royal city. *And the lords of the high places of Arnon*—The princes or governors of the ſtrong-holds on the mountains on the borders of Arnon. Some think the word rendered *high places*, is the name of a city, or village, viz. *Bamoth*, mentioned ver. 19.

V. 29. *O people of Chemoſh*—Here the poet apoſtrophizes the Moabites, who worſhipped the god *Chemoſh*, and are therefore called the people of Chemoſh, Judg. xi. 24. 1 Kings xi. 7. Jer. xlviii. 7, 13. *Chemoſh* is thought to be another name for *Baal-peor*. See ch. xxv. *He hath given his ſons that eſcaped*, or, *that had eſcaped, and his daughters into captivity*—Hath abandoned his ſons and votaries, and left them to be taken captive. Thus he inſults, not only over the people, but over their god too. The prophet Jeremiah ſeems to have had an eye to this paſſage, ch. xlviii. 45.

V. 30. *We have ſhot at them*—Or, *Their light is periſhed*—i. e. Their valiant youth, who are the *lights* and ornaments of the ſtate, and the joy of their parents, are fallen. Some critics render the paſſage, *Their yoke is periſhed*—i. e. Their oppreſſive power is broken. Others ſuppoſe, that the Amoritiſh poem ends with the twenty-eighth verſe; and that the Iſraelites, ver. 29, make their obſervations upon it, and ſcoff at the impotency of the Moabites and their god, who could not ſave his people from the ſword of Sihon and the Amorites; and in ver. 30, they celebrate their own victory over the conqueror and his inſulting followers.

V. 32. *To ſpy out Jaazer*—One of the cities of Moab, taken from them by Sihon, and now taken from him by the Iſraelites.

they

they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people to the battle at Edrei.

34 And the LORD ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

35 So they ſmote him, and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

CHAP. XXII.

1. *Balak fears Iſrael.* 5. *He ſends a meſſage to Balaam, who refuſes to come.* 15. *Upon a ſecond meſſage he goes.* 22. *An angel oppoſeth Balaam on the way; his aſs ſeeth the angel, and endeavoureth to avoid him; Balaam ſmiteth the aſs; God openeth the aſs's month.* 32. *The angel reproveth Balaam, but ſuffereth him to go on.* 36. *Balak goeth out to meet him.*

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.

2 And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

V. 33. *By the way of Baſhan*—A famous mountain, Pſ. lxviii. 15. lying more northerly than the country of Sihon, and belonging alſo to the Amorites, Deut. iii. 8. celebrated in ſcripture for its rich paſture, excellent breed of cattle, and for its ſtately oaks, Deut. xxxii. 14. Pſalm xxii. 12. and Ezekiel xxvii. 6. *Og* was of the remnant of the giants, or rephaim, who were a mighty people in that country. Probably *Sihon* and *Og* were the leaders or captains of two great colonies which came out of Canaan, and drove out the former inhabitants of theſe places.

3 And

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed becauſe of the children of Iſrael.

4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over-againſt me.

6 Come now therefore, I pray thee, curſe me this people; for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Baalam, and ſpake unto him the words of Balak.

V. 3. *And Moab was ſore afraid*—i. e. Balak the king, and the people of Moab. This was foretold, in general, of all nations, Deut. ii. 25. and, in particular, of Moab, Exod. xv. 15.

V. 5. *He ſent meſſengers unto Balaam*—There is nothing for *therefore* in the original. He had adviſed with his allies, now he would conſult with Balaam. Balaam is called a *prophet*, 2 Pet. ii. 16. becauſe God was pleaſed to inſpire and direct him to ſpeak the following prophecies. Perhaps he was a worſhipper of the true God, although, like many others, his worſhip might be mixt with ſuperſtition and idolatry, ſee ver. 40. *The ſon of Beor*—Or, *Boſor*, 2 Pet. ii. 15. who, ſome ſuppoſe, was the father of Bela, the firſt king of Edom. *To Pethor*—A city in Meſopotamia. *By the river*—i. e. Euphrates, commonly called *the river*, Gen. xv. 18. Joſh. xxiv. 2, 15. Numb. xxiii. 7. Deut. xxiii. 4. Some critics render it, *By the river Euphrates, unto the land*; others, *By the river, in the land of the children of Ammon.*

8 And

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the LORD ſhall ſpeak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get ye into your land: for the LORD refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

V. 8. *Lodge here this night*—The night was the time when God uſed to reveal his mind by dreams. *The LORD* — Heb. *Jehovah*—The true God, the God of Iſrael; whoſe mind it was neceſſary to know, in divining againſt his people. Balaam ſeems here to have recourſe to the ſupreme God for information, however he might conſult with inferior ſpirits at other times.

V. 9. *And God came unto Balaam* — Revealed himſelf to him in a dream, as he had manifeſted himſelf to Abimelech, Gen. xx. 3. *What men are theſe?*—What is their intent in coming to thee? He aſks, not as one that needed information, but with deſign, it may be, to ſhame Balaam from engaging in ſo infamous a buſineſs.

V. 12. *Thou ſhalt not curſe the people: for they are bleſſed* — Thou ſhalt not only have no power againſt them, but thou ſhalt not predict any curſes concerning them: as this might have ſet the Moabites upon attacking the Iſraelites, conſidering the high opinion they had of Balaam's power and predictions.

15 ¶ And

15 ¶ And Balak ſent yet again princes, more, and more honourable than they.

16 And they came to Baalam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me, Come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the LORD my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the LORD will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

V. 15. *Sent yet again princes*—A more honourable embaſſage, and with greater promiſes.

V. 19. *Now therefore, I pray you*—Here Balaam diſcovers the iniquity of his heart, and his readineſs to go with them, if God would but permit him. *What the LORD will ſay more*—If, according to his wiſh, he could be prevailed with to alter his purpoſe. This implies a tacit reflection on God, as if he thought him a changeable being.

V. 20. *If the men come to call thee*—On this condition he was to go. Some critics ſay, the better rendering is, *Since the men are come to call thee, ariſe and go with them: But thou ſhalt*, or *wilt be able to do nothing beyond that which I ſhall command thee*—q. d. Since thou thinkeſt ſo much of the men *coming* to *call thee*, and diſcovereſt thy inclination and purpoſe to go with them, even *ariſe and go:* But know that thou ſhalt ſpeak what I would have thee, and fulfil my will, not thine own. God had expreſsly forbidden Balaam to go, ver. 12. But Balaam wiſhed to hear again the will of God, thereby declaring himſelf ſtaggered by the large promiſes of Balak. What wonder is it then, that God permitted him to follow his own counſel? *He loved the wages of unrighteouſneſs*, and juſtly met with *its reward*. See ch. xxxi. 8.

21 And

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 ¶ And God's anger was kindled becauſe he went: and the angel of the LORD ſtood in the way for an adverſary againſt him. Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field. And Balaam ſmote the aſs, to turn her into the way.

24 But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the LORD, ſhe thruſt herſelf unto the wall, and cruſhed Balaam's foot againſt the wall. And he ſmote her again.

26 And the angel of the LORD went further,

V. 21. *And ſaddled his aſs*—Or, *Cauſed it to be ſaddled*—Glad, no doubt, that his deſire was granted; not conſidering, that to grant indiſcreet petitions, is a curſe, and not a bleſſing. The greateſt perſonages uſed formerly to travel upon aſſes.

V. 22. *God's anger was kindled becauſe he went*—Either, Becauſe he went of his own accord, and did not *wait* till the *princes came to call him: He ran greedily into an error for reward*, Jude 11. Or, He was angry at Balaam's not crediting, and at his running counter to, his expreſs prohibition, ver. 12. but deſiring leave to go, notwithſtanding he knew the divine mind. *And his two ſervants were with him*—And, moſt probably, *the princes of Moab*, ver. 21. who, it may be ſuppoſed, were witneſſes of the following extraordinary ſcene, which added weight to what he afterwards ſaid. Some writers, on the contrary, ſuppoſe that the princes were gone on before.

V. 23. *And the aſs ſaw the angel of the LORD*—Some ſay, the great *angel* or *meſſenger of the covenant*; by whom, as it is thought, God manifeſted himſelf to Balaam. *Standing in the way*—To oppoſe his going, or to ſlay him, ver. 33.

V. 24. *Stood in a path of the vineyards*—Or, *In the parting of the vineyards.*

and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam. And Balaam's anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand; for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince I *was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three

V. 28. *Opened the mouth of the aſs* —Gave her, for the preſent, the power of ſpeech. Satan could ſpeak *in* or *by* the *ſerpent*, Gen. iii. 1. Is it incredible then, that God ſhould enable an aſs to ſpeak? 2 Pet. ii. 16.

V. 29. *And Balaam ſaid unto the aſs*—Whether Balaam was, or was not, ſurprized at the aſs's ſpeaking, is a matter not to be aſcertained, as nothing is recorded in ſcripture concerning it. He might, or he might not, notwithſtanding the anſwer he is here ſaid to have given.

V. 30. *Ever ſince I was thine*—Or, *From a long time*—Not, *Ever ſince thou waſt*, as it is in our margin. Who need wonder at the *reality* or *propriety* of the anſwer, when *Jehovah opened the mouth of the aſs?*

V. 31. *Then the LORD opened the eyes of Balaam*—i. e. The Lord repreſented the angel to the view of Balaam.

times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again.

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee, to call thee? wherefore cameſt thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

V. 33. *Surely I had ſlain thee*—Her turning aſide and falling down was wholly for thy benefit, not for her own, and thy anger againſt her was unjuſt and unreaſonable.

V. 34. *I have ſinned, for I knew not that thou ſtoodeſt in the way*—Or, *I have ſinned, therefore did not perceive that thou ſtoodeſt to oppoſe my way.*

V. 36. *In the utmoſt coaſt*—Not far from the camp of the Iſraelites, whom he deſired him to curſe.

V. 39. *Kirjath-huzoth*—According to the margin, *a city of ſtreets*. Probably this was the capital city of the kingdom, and ſo called for its extent.

40 And

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

CHAP. XXIII.

1. *Balak offers ſacrifices according to the orders of Balaam.* 5. *Balaam foretells the proſperity of the Iſraelites.* 13. *Balak brings Balaam to the top of Piſgah, where he renews his ſacrifices.* 16. *Balaam's ſecond parable concerning Iſrael.* 27. *Balak brings Balaam unto a third place, and again ſacrifices on the ſeven altars that he had built.*

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering,

V. 41. *Into the high places of Baal*—Or, *To the high hills of Baal*—Conſecrated to *Baal-peor*, who was their *Baal*, or god. *That he might ſee the utmoſt of the people*—That the ſight of ſuch a numerous hoſt, ready, as he ſuppoſed, to break in upon his country, might ſtir up his paſſion. Or, becauſe it was judged neceſſary, in thoſe ſolemn imprecations, to have the perſons devoted preſent to the view of him who pronounced the malediction.

V. 1. *Build me here ſeven altars*—In honour of the God of Iſrael, ver. 4. otherwiſe, what motive could it be to expect an anſwer from him? Some writers ſuppoſe, that *the ſeven altars* were reared to *the ſeven planets*, as to the moſt powerful mediators, to render the ſupreme Deity propitious to his wiſhes.

V. 2. *And Balak and Balaam offered on every altar*—Probably Balak was the prieſt of the Moabites, as well as their king.

V. 3. *Stand by thy burnt-offering*—As in God's preſence, as one that offers thyſelf as well as thy ſacrifices to obtain his favour. *And I will go*—i. e. I will *retire into ſolitude* and *ſilence*, to meet the Lord, ver. 15. *Peradventure the LORD will come to meet me*—Hence it is inferred, that it was then cuſtomary, after performing ſacred rites, to retire into ſome ſolitary place, to wait for an anſwer from God.

burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatſoever he ſheweth me, I will tell thee. And he went to an high place.

4 And God met Balaam: and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and, lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 ¶ And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me, Jacob, and come, defy Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

V. 5. *The LORD put a word in Balaam's mouth*—He was inſpired by Jehovah in what he ſpake concerning Iſrael.

V. 7. *His parable*—His oracular and prophetical ſpeech.

V. 9. *For from the rocks I ſee him*—i. e. From the rocks I now ſtand upon, I ſee the camp of Iſrael, according to thy deſire, ch. xxii. 41, but I have no power to improve that ſight to their diſadvantage. Probably the expreſſion has an eye alſo to their future ſettlement in Canaan. *Lo, the people ſhall dwell alone*—Separated from other nations by peculiar laws, religion, and manners, and by the divine protection. *And ſhall not be reckoned among the nations*—O how is this fulfilled even unto this day!

10 Who

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his!

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and, behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 ¶ And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by the burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

V. 10. *Who can count the duſt of Jacob?*—The innumerable poſterity of Iſrael. Theſe words may regard the preſent ſtate of the Iſraelites; but they principally reſpect the future. See the promiſe made to Abraham, Gen. xiii. 15, 16. which Balaam here confirms. The Seventy tranſlate this paſſage, *Who can count the ſeed of Jacob? And the number of the fourth part of Iſrael?*—Or, *Can number the multitude of Iſrael?*—The *fourth part* probably refers to the diviſion of Iſrael into four camps. *Let me die the death of the righteous*—Let me die peaceably and happy, like the faithful Iſraelites. *And let my laſt end be like his*—Let my ſtate after death be ſuch as his; i. e. Let me enjoy the ſame place of happineſs. Was not God again ſtriving with him for his ſoul' good? Surely he was.

"O let me die his death!" all nature cries.
"Then live his life,"—all nature faulters there.
Young, Night v.

17 And

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 ¶ And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me thou ſon of Zippor:

19 God *is* not a man, that he ſhould lye; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

20 Behold, I have received *commandment* to bleſs: and he hath bleſſed; and I cannot reverſe it.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the LORD his God *is* with him, and the ſhout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

23 Surely *there is* no inchantment againſt Jacob, neither *is there* any divination againſt Iſrael:

V. 18. *Riſe up, Balak, and hear*—Rouſe thyſelf, and heedfully attend to my words. Theſe repetitions are of the moſt noble and ſublime kind: and this introduction is full of fire and grandeur, worthy of a prophet charged to pronounce the oracles of God.

V. 19. *God is not a man*—Subject to uncertain humours and fluctuating paſſions. *That he ſhould lie*—Break his word, or falſify his promiſe. *Nor the ſon of man, that he ſhould repent*—Without juſt provocation change his purpoſes and counſels.

V. 20. *Behold, I have received to bleſs*—Or, *Behold, I have received benedictions, and ſhall I not return benedictions?*

V. 21. *He hath not beheld iniquity in Jacob* — Not ſuch as is in the Canaanites; ſuch as he will puniſh with a curſe, with utter deſtruction.

V. 23. *Surely there is no enchantment againſt Jacob*—No combination with evil ſpirits will affect them. See Prov. xxi. 30. *Neither divination againſt Iſrael*—No evil to be gathered concerning them. The verſe may be rendered, *Becauſe there is no enchantment*, &c. *In due time it ſhall be told to Jacob and Iſrael, what the LORD is about to do*—On Iſrael's behalf.

according

according to this time it ſhall be ſaid of Jacob and of Iſrael, What hath God wrought!

24 Behold, the people ſhall riſe up as a great lion: and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the LORD ſpeaketh, that I muſt do?

27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 ¶ And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

V. 24. *As a great lion*—As a lion rouſeth himſelf up to fight, or to follow his prey; ſo ſhall Iſrael ſtir up themſelves to warlike attempts againſt their enemies. *He ſhall not lie down*—Not reſt or ceaſe from fighting and purſuing.

V. 27. *I will bring thee unto another place*—Either he imagined that Jehovah might be wrought upon by change of place; or that the gods of ſome hills might yield him that aſſiſtance which others could not. The idea of local deities was very general. See 1 Kings xx. 23, 28.

V. 28. *To the top of Peor*—That is, the houſe or temple of *Peor*, becauſe there they worſhipped *Baal-peor*. This was the moſt famous high place in all the country of Moab.

CHAP.

CHAP. XXIV.

1. *Balaam, inſpired by God, bleſſes Iſrael again.* 10. *He anſwers Balak's reproof.* 14. *Utters ſeveral prophecies.* 25. *Is diſmiſſed in diſgrace.*

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at other times, to ſeek for inchantments, but he ſet his face toward the wilderneſs.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes; and the Spirit of God came upon him.

3 And he took up his parable, and ſaid, Balaam the ſon of Beor, hath ſaid, and the man whoſe eyes are open hath ſaid:

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys are they ſpread forth, as gardens by the river's ſide, as the trees of lign aloes which the LORD hath planted, *and* as cedar-trees beſide the waters.

Chap. xxiv. This chapter is very ill divided from the preceding one; it ſhould begin at the twenty-ſeventh verſe of the laſt chapter.

V. 1. *He went not as at other times*—i. e. As he had formerly done. *To ſeek enchantments*—1 Sam. xxviii. 13. Either to uſe magical arts, conſult with familiar ſpirits, or retire, as before, to know the mind of God.

V. 2. *The ſpirit of God came upon him*—i. e. A prophetic influence from God, whereby he was inſpired to ſee and foretell future events.

V. 4. *Saw the viſion of the Almighty*—Probably when he retired to meet with God, ch. xxiii. 15. He was awake when God revealed himſelf to him. *Falling in a trance*—Or, *extacy*, fainting and falling upon the ground, as the prophets uſed to do.

V. 6. *As the valleys are they ſpread forth*—Struck with the beauty and regularity of the Iſraelitiſh camp, Balaam elegantly compares them to *ſpacious valleys* and *beautiful gardens*.

7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.

8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

10 And Balak's anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath kept thee back from honour.

12 And Balaam ſaid unto Balak, Spake I not

V. 7. *He ſhall pour the water out of his buckets*—The rain ſhall abundantly diſtil from the clouds for the nouriſhment of the valleys and gardens. *And his ſeed in many waters*—His ſeed ſhall be ſown in a well-watered ſoil. Or, *He ſhall make waters to flow from his bowels*—To this our Lord is ſuppoſed to allude, John vii. 38. *His king*—The king of Iſrael, or their chief governor. *Shall be higher than Agag*—The king of the Amalekites, who were then the moſt flouriſhing and formidable people in the eaſt. Some writers think, that theſe words have a particular reference to Saul, 1 Sam. xv. 7. but their full completion in the Meſſiah.

V. 9. *He lay down as a lion*—See Gen xxvii. 29. ch. xlix. 9. Fearleſs and undaunted. Naturaliſts inform us, that the lion never retires into any private place to ſleep; but, confident in his own courage, ſleeps all the night in an open place, as if conſcious that no-body durſt attack him while he ſlept.

V. 11. *The LORD*—Or, *Jehovah*—*hath kept thee back from honour*—Perhaps inſinuating, that he had acted in concert with the Iſraelites: q. d. The God you ſeem ſo great withal, hath deprived you of the reward I intended you.

alſo

alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD ſaith, that will I ſpeak?

14 And now, behold, I go unto my people: come *therefore, and* I will advertiſe thee, what this people ſhall do to thy people in the latter days.

15 ¶ And he took up his parable and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth.

18 And Edom ſhall be a poſſeſſion, Seir alſo

V. 17. *I ſhall ſee him, but not now: I ſhall behold him, but not nigh*—Or, *I have ſeen*, or *do ſee him: I have beheld*, or *do behold him*—i. e. The *ſtar* or *ſcepter*; ſome eminent prince or ruler that ſhall come out of Iſrael's loins. Probably *David*, ſee 2 Sam. viii. 2. or *the ſon of David*, the *Meſſiah*, Gen. xlix. 10. The future tenſe in the Hebrew is often uſed for the preſent. He ſaw with the eyes of prophecy. And *every eye ſhall ſee him*, when he comes to judgment, Rev. i. 7. *And ſhall ſmite the corners of Moab*—Taken in a literal ſenſe, this certainly refers to David, *who ſmote Moab, and meaſured them with a line*, &c. *And deſtroy all the children of Seth*—Moſt probably, ſome eminent *perſon* or *place* in the country of the Moabites; the latter ſentence being exegetical of the former. *As there ſhall come a ſtar, a ſcepter ſhall ariſe.*

ſhall

ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.

22 Nevertheleſs, the Kenite ſhall be waſted until Aſſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this?

V. 20. *He looked on Amalek*—From the top of Piſgah. From the Moabites he turned his eyes more to the ſouth and weſt, and looked on their neighbours the Amalekites. *Amalek*, ſays he, *was the firſt of the nations*—One of the moſt ancient and moſt powerful, ſee 1 Sam. xxvii. 8. Gen. xiv. 7. Or, *The firſt that warred againſt Iſrael*, margin. *But his latter end ſhall be that he periſh for ever*—Thus he confirms what the Lord had before denounced by Moſes, Exod. xvii. 14. This ſentence was, in a meaſure, executed by Saul, 1 Sam. xv. 7, 8. When they had recovered a little, David invaded them, and made a farther ſlaughter of them at Ziklag, 1 Sam. xxx. 17. At laſt *the ſons of Simeon ſmote the reſt of the Amalekites that were eſcaped, and dwelt in their habitations*, 1 Chron. iv. 41, 42, 43.

V. 22. *Nevertheleſs, the Kenite ſhall be waſted*—Heb. *Kain*—Probably by a tranſpoſition of letters, which is uſual in the Hebrew tongue. Or, it may be, from the name of ſome eminent place or perſon. *Be waſted*—Be diminiſhed by the incurſions of divers enemies. *Until Aſſhur carry thee away captive*—Fulfilled in part by Salmaneſer, the king of Aſſyria, and in part by Nebuchadnezzer, who is alſo called an Aſſyrian, Ezra vi. 22. Iſa. lii. 4.

V. 23. *Who ſhall live when God doth this?*—Either who ſhall live to ſee that day: Or, who will be able to keep his heart from fainting under ſuch grievous preſſures? Nay, how few will eſcape the devouring ſword?

24 And

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

1. *The Iſraelites commit whoredom with the daughters of Moab.* 4. *They are puniſhed by the* LORD. 6. *The zeal of Phinehas.* 16. *God commandeth Moſes to vex the Midanites.*

AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

V. 24. *And*—Or, *For ſhips ſhall come from Chittim*—A place or people ſo called from *Chittim* the ſon of *Javan*, Gen. x. 4. whoſe poſterity being numerous, and ſeated in the Leſſer Aſia, ſent colonies into the iſlands of the Ægean ſea, and Cyprus, and afterwards into Greece and Italy. Whence by *Chittim* is ſometimes underſtood Macedonia, as 1 Mac. i. 1. and ch. viii. 5. and ſometimes Italy, as Dan. xi. 29, 30. *And afflict Aſſhur*—The Grecians under Alexander the Great and his ſucceſſors, and afterwards the Romans, who ſubdued the Grecian empire. *And ſhall afflict Eber*—Either the people *beyond the river*, the nations on the other ſide of the Euphrates, or the poſterity of *Eber* the *Hebrews*, who were the chief and flower of *Eber*'s children. *He alſo ſhall periſh for ever*—The afflicter or ſcourge of *Aſſhur* and *Eber*, viz. The Grecian and Roman empire. Thus Balaam, inſtead of curſing the church, curſes Amalek, the firſt, and Rome, the laſt enemy of it!

V. 25. *To his place*—To Meſopotamia. Afterwards he returned to the Midianites, and periſhed with them, ch. xxxi. 8. Some think, he was detained in the country of Midian, till he was ſlain.

V. 1. *And the people began*—i. e. Many of them. *To commit whoredom with the daughters of Moab*—And *Midian*, ſee ch. xxxi. 16. It ſeems, that Balaam gave the princes of Midian the curſed counſel, to endeavour to draw the Iſraelites into ſin, as the only way of prevailing againſt them, by depriving them of the protection of the Almighty. This advice the women readily put in practice.

V. 2. *And they called the people unto the ſacrifices of their gods*—i. e. Their god. The plural, *Elohim*, being frequently uſed for one god. Perhaps they proſtituted themſelves to the Iſraelites, upon the condition of their joining with them in their idolatrous worſhip.

3 And

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

4 And the LORD ſaid unto Moſes, take all the heads of the people, and hang them up before the LORD againſt the ſun, that the fierce anger of the LORD may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from

V. 4. *Take all the heads of the people*—The chief of thoſe who had joined themſelves unto Baal-peor, ver. 5. *And hang them up before the LORD*—Perhaps in the face of the congregation: Or, in vindication of God's honour and juſtice. *Againſt the ſun* Quickly, before the ſun go down. Their ſin was public and ſcandalous, and ſuch was to be their puniſhment.

V. 5. *Slay ye every one his men*—The people who were under their particular juriſdiction. Probably each judge had a portion of the people under his particular management and inſpection. The two verſes have been thus tranſlated: *Take all the princes of the people, and let every one put to death thoſe of the men that have joined themſelves to Baal-peor; and thou ſhalt hang them up before the LORD againſt the ſun: Afterwards the anger of the LORD againſt Iſrael ſhall ceaſe.*

V. 6. *One came and brought*—When Moſes had given the charge to the judges, and, probably, before the execution of it. *To his brethren*—Into the camp of the Iſraelites. *In the ſight of Moſes*—A moſt inſufferable piece of impudence and contempt of God and of Moſes. *Weeping*—Bewailing the wickedneſs of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

V. 7. *He roſe from amongſt the congregation, &c.*—From amongſt the judges, where he was ſitting. *Phinehas* was a man in great authority, and he did this after Moſes had given commandment to the rulers to ſlay theſe tranſgreſſors; and, probably, in the ſight, and by the conſent of Moſes. The zeal of Phinehas was backed by divine authority, and guided by becoming prudence.

amongſt

amongſt the congregation, and took a javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly. So the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague were twenty and four thouſand.

10 And the LORD ſpake unto Moſes, ſaying,

11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael, while he was zealous for my ſake among them, that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace;

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood: becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites.

V. 9. *Thoſe who died in the plague were twenty and four thouſand*—Including the thouſand whom the judges ſlew, ſee ver. 5. and 1 Cor. x. 8. The words *in the plague*, do not ſignify by peſtilence only, but by any ſudden ſtroke.

V. 13. *And his ſeed, the covenant of an everlaſting prieſthood*—The high-prieſthood continued in his family to Eli's time, then it paſſed into the family of Ithamar, in the perſon of Eli; but it returned, in Solomon's time, to the houſe of Phinehas, in the perſon of Zadok, where it continued even to the Maccabees. The deſcendents of Phinehas were ſet aſide for their miſcarriages, when a like promiſe was made to Eli and his houſe, 1 Sam. ii. 30. which promiſe was alſo made void by the miſcarriage of his ſons, 1 Kings ii. 26—34. The promiſe was confined to the deſcendents of Aaron, Exod. vi. 23. and ch. xxviii. 1. but was conditional with reſpect to particular branches of that family.

15 And

15 And the name of the Midianitiſh woman that was ſlain *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian.

16 And the LORD ſpake unto Moſes, ſaying,

17 Vex the Midianites and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peor's ſake.

CHAP. XXVI.

1. *Orders are given for numbering the people.* 5. *Their families and numbers.* 52. *Moſes is directed how to divide the land.* 57. *The families and number of the Levites.* 64. *Notice is taken of the death of thoſe that were firſt numbered.*

AND it came to paſs after the plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying,

4 *Take the ſum of the people,* from twenty years old and upward; as the LORD commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family

family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hefron, the family of the Hefronites: of Carmi, the family of the Carmites.

7 Thefe *are* the families of the Reubenites: and they that were numbered of them were forty and three thoufand and feven hundred and thirty.

8 And the fons of Pallu; Eliab.

9 And the fons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ftrove againft Mofes and againft Aaron in the company of Korah, when they ftrove againft the LORD:

10 And the earth opened her mouth, and fwallowed them up, together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a fign.

11 Notwithftanding, the children of Korah died not.

V. 7. *Were forty and three thoufand* —In about thirty-eight years this tribe was diminifhed near three thoufand men. In the matter of *Korah* whole houfholds had been deftroyed, fee ver. 9. The promife of fruitfulnefs made to Abraham and his defcendents, did not prevent God from cutting off prefumptuous tranfgreffors, nor will the promifes of the gofpel fcreen from eternal punifhment the wicked and impenitent.

V. 10. *And they became a fign* — That is, a monument of divine vengeance againft obftinate and rebellious finners.

V. 11. *The children of Korah died not*—In the midft of judgment God remembered mercy and fpared the fons, when he punifhed the father. Probably, they either had not joined in his confpiracy, or they repented before the punifhment took place. The fons of *Korah* are mentioned 1 Chron. vi. 22, 38. and often in the book of Pfalms.

12 The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites.

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbered of them, forty thouſand and five hundred.

19 The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharizites: of Zerah, the family of the Zarhites:

21 And the ſons of Pharez were; of Hezron,

V. 12. *The ſons of Simeon*—Theſe are reckoned up here as in Gen. xlvi. 10. and Exod. vi. 15. only Ohad is omitted; his family, moſt likely, being extinct. Nemuel is there called Jemuel, and Jachin is called Jarib, 1 Chron. iv. 24. This tribe was diminiſhed above thirty-ſeven thouſand ſince the laſt poll. Probably moſt of them periſhed in the matter of Peor: Zimri, a ringleader in that iniquity, was a prince of that tribe. Simeon is not mentioned in Moſes' bleſſing, Deut. xxxiii. and their part in Canaan was only a canton out of Judah's lot, Joſh. xix. 9.

V. 18. *Children of Gad*—Fewer by above five thouſand than there were in their laſt numbering.

the

the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 Of the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites: according to those that were numbered of them, threescore thousand and five hundred.

28 The sons of Joseph after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

V. 22. *Threescore and sixteen thousand* — Thus Judah outstripped his brethren, see Gen. xlix. 8. having increased one thousand and nine hundred since their last poll: whereas the foregoing tribes were all diminished.

32 The

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbered of them fifty and two thouſand and ſeven hundred.

35 Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbered of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families:

V. 34. *Fifty-two thouſand and ſeven hundred*—Here was an increaſe of above twenty thouſand, according to the prophecy, Gen. xlix. 22.

V. 38. *The ſons of Benjamin*—Benjamin had ten ſons, Gen. xlvi. 21. but only five are here mentioned: probably the reſt were extinct.

families: and they that were numbered of them *were* forty and five thouſand and ſix hundred.

42 Theſe *are* the ſons of Dan after their families: of Shuham, the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbered of them, *were* threeſcore and four thouſand and four hundred.

44 Of the children of Aſher, after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe *are* the families of the ſons of Aſher according to thoſe that were numbered of them; *who were* fifty and three thouſand and four hundred.

48 Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites:

V. 42. *Theſe are the ſons of Dan*—His deſcendents. Dan had but one ſon, from whom all theſe deſcended, ſee Gen. xlvi. 23. where, by a tranſpoſition of letters, Shuham is called Huſham.

V. 43. *Were threeſcore and four thouſand and four hundred*—What an increaſe from one ſon! Surely the increaſe of families depends upon God's pleaſure and bleſſing. Benjamin had ten ſons. and yet fell ſhort of Dan ſeveral thouſands.

50 Theſe

50 Theſe *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thouſand and four hundred.

51 Theſe *were* the numbered of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty.

52 ¶ And the LORD ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names.

54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given according to thoſe that were numbered of him.

55 Notwithſtanding, the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided, between many and few.

57 And theſe *are* they that were numbered of the Levites, after their families: of Gerſhon, the

V. 50. *The families of Naphtali*—Excluding the tribe of Levi (which was not to be ſettled as a tribe) there will be twelve tribes and fifty-eight families in all, which make ſeventy. The princes of tribes led each tribe, and had the adminiſtration of their public affairs; and the heads of families aſſembled the families of which they were governors.

V. 51. *Six hundred thouſand, &c.*—Eighteen hundred and twenty ſhort of the preceding generation, ſee ch. i. 46.

V. 55. *By lot*—For the tribes, not for the ſeveral families; for the diſtribution of it to theſe was left to the rulers wiſdom, according to the rule now given.

V. 56. *The poſſeſſion to be divided between many and few* — i. e. The ſhare which ſhall fall by lot to each tribe, ſhall be diſtributed to the ſeveral families and perſons in ſuch proportions as their number ſhall require.

family

family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died, when they offered ſtrange fire before the LORD.

62 And thoſe that were numbered of them were twenty and three thouſand, all males from a month old and upward; for they were not numbered among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

63 Theſe *are* they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai.

65 For the LORD had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was

was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

CHAP. XXVII.

1. *The daughters of Zelophehad ſue for their father's inheritance.* 12. *Moſes is commanded to aſcend into mount Abarim, thence to ſee the land of Canaan.* 15. *He conſtitutes Joſhua leader of the people.*

THEN came the daughters of Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, ſaying,

3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the LORD, in the comrany of Korah; but died in his own ſin; and had no ſons.

4 Why ſhould the name of our father be done

V. 65. *There was not left a man*—Only of the Levites, ſee Exod. ii. 2. and chap. vi. 23. who being not guilty of that ſin, did not partake of their judgment. Accordingly, while ſeveral of the other tribes were greatly diminiſhed, the Levites had an increaſe of ſeven hundred. Compare ver. 62, with ch. iii. 39.

V. 2. *By the door of the tabernacle*—Nigh unto which, it ſeems, was the place where Moſes and the chief rulers aſſembled for the adminiſtration of public affairs: which was more convenient, as they had frequent occaſion of recourſe to God for his direction.

V. 3. *But died in his own ſin*—Not by joining in the ſins of others; he died a natural death, and was not cut off as a daring tranſgreſſor. The Jews believed, that death was a puniſhment for men's own ſins.

V. 4. *Be done away*—i. e. Raſed out of the genealogical tables, which was the caſe when any family became extinct. To prevent this, they requeſt an inheritance in Canaan, *among the brethren of their father, in his name.* Hence ſome gather, that the firſt ſon of each of theſe heireſſes was called by their father's name, as the brother's firſt ſon was to bear the name of his elder brother, whoſe widow he had married, ſee Deut. xxv. 6.

away

away from among his family, becauſe he hath no ſon? give unto us *therefore* a poſſeſſion among the brethren of our father.

5 And Moſes brought their cauſe before the LORD.

6 ¶ And the LORD ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their father's brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ſhall ye cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: And it ſhall be unto the children of Iſrael a ſtatute of judgment, as the LORD commanded Moſes.

12 ¶ And the LORD ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

V. 11. *A ſtatute of judgment*—A rule by which magiſtrates ſhall give judgment in ſuch caſes.

V. 12. *Into mount Abarim*—See Deut. xxxii. 49. Abarim was a long ridge of mountains between the river Arnon and the river Jordan, whereof one of the higheſt was called Nebo, and the top of that Piſgah; ſee Deut. xxxii. 49. and ch. xxxiv. 1. compared with Numb. xxxiii. 47, 48. *Abarim*, in the Hebrew, ſignifies *paſſages*: perhaps, becauſe the Iſraelites paſſed the Jordan over-againſt them.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment in the deſert of Zin, in the ſtrife of the congregation, to ſanctify me at the water before their eyes. That *is* the water of Meribah in Kadeſh in the wilderneſs of Zin.

15 And Moſes ſpake unto the LORD, ſaying,

16 Let the LORD, the God of the ſpirits of all fleſh, ſet a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as ſheep which have no ſhepherd.

18 ¶ And the LORD ſaid unto Moſes, Take thee Joſhua the ſun of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him:

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour

V. 15. *And Moſes ſpake unto the LORD*—Concerning a ſucceſſor. Before he dies, he earneſtly entreats God to nominate an able perſon to lead and govern his people. One great concern of dying ſaints ſhould be for the riſing generation, that God's kingdom may be advanced among men, when they are in their graves.

V. 18. *Take thee Joſhua the ſon of Nun*—A perſon who had been a conſtant attendant of Moſes, but who was of another family, and another tribe. Moſes had always an eye to the divine will, and not to the aggrandizing of his own family. *In whom is the ſpirit*—The ſpirit of government, wiſdom, and of the fear of the Lord. *And lay thine hand upon him*—To denote the transferring of the public truſt delegated to Moſes from God, upon Joſhua. Laying on of hands was a ceremony of deſignation, and in Moſes and the Apoſtles, was the means of conferring the ſpiritual gifts and graces needful for the employment; ſee Deut. xxxiv. 9. 2 Tim. i. 6. This was accompanied with ſolemn prayer, for the influence of the Holy Spirit.

upon

upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him after the judgment of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the LORD commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

CHAP. XXVIII.

1. *Laws are repeated concerning the daily burnt-offerings.* 9. *Concerning the weekly ſabbath.* 11. *The monthly offerings.* 16. *And the yearly ſacrifices.*

AND the LORD ſpake unto Moſes, ſaying,
2 Command the children of Iſrael, and

V. 22. *And Moſes did as the LORD commanded him* — He firſt ordained Eleazar high prieſt, and now Joſhua chief ruler, while his own children were left in the rank of common Levites! Nothing could better have ſhewn the true ſpirit of Moſes, and the nature of the Jewiſh theocracy than theſe tranſactions. God himſelf appointing the governor both over the ſtate and in the church; to evince, that nothing can give a right to the government of the Hebrews, but God's choice and will. And Moſes's chearful acquieſcence to the elevation of Eleazar and Joſhua, redounds more to his glory, than the higheſt advancement of his family could have done. In the ſame manner, down to the time of Samuel, God immediately created the judges of the people. And when the Iſraelites demanded a king, God complained that they had rejected himſelf.

V. 1. *The LORD ſpake unto Moſes* —The ſtated ſervice of the tabernacle having been omitted, or greatly interrupted, through the tedious travels of the Iſraelites in the wilderneſs for thirty-eight years together; and that the preſent generation might be inſtructed in the nature of thoſe laws they would ſo ſoon be obliged to the punctual obſervance of, Moſes is commanded to repeat them in the order of daily, weekly, monthly, and yearly ſacrifices.

ſay

ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 ¶ And thou ſhalt ſay unto them, This *is* the offering made by fire, which ye ſhall offer unto the LORD; two lambs of the firſt year without ſpot day by day *for* a continual burnt-offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the LORD.

9 ¶ And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth-deals of flour *for* a meat-offering mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

11 ¶ And

11 ¶ And in the beginnings of your months ye ſhall offer a burnt-offering unto the LORD; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot,

12 And three tenth-deals of flour *for* a meat-offering, mingled with oil for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oil for one ram,

13 And a ſeveral tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a ſin-offering unto the LORD ſhall be offered, beſides the continual burnt-offering and his drink-offering.

16 ¶ And in the fourteenth day of the firſt month *is* the paſſover of the LORD.

17 And in the fifteenth day of this month *is* the feaſt; ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

V. 17. *Is the feaſt*—viz. Of unleavened bread.

20 And

20 And their meat-offering *ſhall be of* flour mingled with oil: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram;

21 A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs:

22 And one goat *for* a ſin-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the LORD; it ſhall be offered beſide the continual burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

26 ¶ Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work.

27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the LORD; two young bullocks, one ram, ſeven lambs of the firſt year;

28 And their meat-offering of flour mingled

V. 26. *Of the firſt-fruits*—In the feaſt of pentecoſt, Acts ii. 1. *Your weeks*—Theſe ſeven weeks ye are to number from the paſſover.

V. 27. *Two young bullocks*—Here are *two bullocks, one ram, and ſeven lambs* required to be offered at the feaſt of *pentecoſt* or *weeks*; whereas in Lev. xxiii. 18, only *one bullock, two rams, and ſeven lambs* are required. The former are ſuppoſed to be additional ſacrifices over and above what is required in Lev. xxiii. 18. It is obſervable, that there is not one *peace-offering* ordered in all this chapter; but all are either *burnt-offerings*, in acknowledgment of God's ſovereign dominion, and the duty men owed to him; or *ſin-offerings*, typical of the great ſacrifice, God's only Son.

with

with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſides the continual burnt-offering, and his meat-offering, (they ſhall be unto you without blemiſh,) and their drink-offerings.

CHAP. XXIX.

1. *The offerings that are to be made at the feaſt of trumpets.* 7. *On the day of atonement.* 12. *And at the feaſt of tabernacles.*

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the LORD, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh;

3 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you:

V. 1. *In the ſeventh month*—i. e. In the *ſeventh eccleſiaſtical* month; but it was the *firſt* month of the *civil* year. The Jews began their year with feſtivity, and ſo did the Zabii, and old Egyptians.

6 Beſide

6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein.*

8 But ye ſhall offer a burnt-offering unto the LORD *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh:

9 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin-offering, beſide the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the

V. 6. *The burnt-offering of the month* —Belonging to every new moon. *According to their manner* — Firſt the morning daily ſacrifice was offered; then the ſacrifices for the firſt day of every month; and laſtly, the additional ſacrifices appointed for this *firſt day of the ſeventh month.*

V. 12. *A feaſt unto the LORD ſeven days*—This was the feaſt of tabernacles. On the *fifteenth day of the month* they were to abſtain from all ſervile labour, and on the remaining days they were to offer additional ſacrifices.

LORD;

LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh:

14 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a ſeveral tenth-deal to each lamb of the fourteen lambs;

16 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering, and their drink-offering for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:

21 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for

V. 13. *Thirteen young bullocks* — On other feſtivals two bullocks ſufficed; but here are no leſs than thirteen: this was continued for ſeven days together, only with the decreaſe of one bullock every day, till, on the ſeventh day, only ſeven bullocks were offered, which, in all, made ſeventy bullocks. The rams alſo were in a double proportion to what was uſual. Well might the pious Jews wiſh for the coming of the Meſſiah, when, according to their own doctors, no ſacrifices were to be offered, but thoſe of thankſgiving, praiſe, and prayer, ſee Heb. xiii. 15.

the lambs, *ſhall be* according to their number, after the manner:

22 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

24 Their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin-offering, beſide the continual

continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

33 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

35 On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein.*

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; one bullock, one ram, ſeven lambs of the firſt year without blemiſh:

37 Their meat-offering, and their drink-offerings for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner:

38 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

39 Theſe *things* ye ſhall do unto the LORD in your ſet feaſts, beſide your vows, and your free-will-offerings, for your burnt-offerings, and for

V 39. *Theſe things ye ſhall do unto the Lord*—It is computed, that there were eleven hundred and one lambs, one hundred and thirty-two bullocks, ſeventy-two rams, twenty-one kids, and fifteen goats, ſacrificed yearly at the tabernacle and temple, at the ſtated national charge; adding only the two on the day of expiation, to the thirteen which are ſpecified in this chapter: beſides a vaſt number of voluntary vow and treſpaſs offerings, which cannot be computed.

your

your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moſes told the children of Iſrael, according to all that the LORD commanded Moſes.

CHAP. XXX.

1. *Vows, in general, are to be performed.* 3. *Yet it is in the power of the father to diſannul the vow of his unmarried daughter.* 6. *As it is in the power of the huſband to diſannul the vow of his wife.*

AND Moſes ſpake unto the heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth.

3 ¶ If a woman alſo vow a vow unto the LORD, and bind *herſelf* by a bond, *being* in her father's houſe in her youth;

4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul ſhall ſtand.

5 But if her father diſallow her in the day

V. 2. *If a man*—i. e. A perſon entirely maſter of himſelf, and actually endowed with reaſon. Concerning vows, the firſt thing obſervable is, that thoſe only are here meant, which had reſpect to things lawful. The ſecond is, that the perſon vowing intended to glorify God thereby: for, as a celebrated Jew determines, he who perpetrates any act of injuſtice upon account of his oath, adds one crime to another. As Herod murdered the Baptiſt, rather than publicly break what he had raſhly and fooliſhly ſworn, Matt. xiv, 9. he ought inſtantly to have rejected Herodias's inhuman requeſt, and have aſked God forgiveneſs for his raſh ſwearing.

that

that he heareth; not any of her vows, or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe her father diſallowed her.

6 ¶ And if ſhe had at all an huſband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul;

7 And her huſband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul ſhall ſtand.

8 But if her huſband diſallowed her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the LORD ſhall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her.

10 And if ſhe vowed in her huſband's houſe, or bound her ſoul by a bond with an oath;

11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul ſhall ſtand.

12 But if her huſband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not

V. 10. *If ſhe vowed in her huſband's houſe*—i. e. During her huſband's life, or before ſhe was divorced. This diſtinguiſhes this law from that in the ſixth verſe. The Rabbis ſay, if ſhe was only betrothed, none could make her vow void, but her father and huſband together.

ſtand:

ſtand: her huſband hath made them void; and the LORD ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void.

14 But if her huſband altogether hold his peace at her from day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her in the day that he heard *them*.

15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity.

16 Theſe *are* the ſtatutes which the LORD commanded Moſes, between a man and his wife, between the father and his daughter *being yet* in her youth in her father's houſe.

CHAP. XXXI.

1. *Moſes is commanded to avenge Iſrael of the Midianites.* 3. *He ſends Eleazar with an army againſt them.* 7. *The Midianites are deſpoiled, and five of their kings ſlain.* 13. *Moſes is wroth with the officers for ſparing the women.* 19. *The army is commanded to purify themſelves.* 25. *The diſtribution of the prey.* 48. *The free-will offering of the officers.*

AND the LORD ſpake unto Moſes, ſaying,

2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of yourſelves unto the war, and let them go againſt the Midianites, and avenge the LORD of Midian.

4 Of

4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war.

6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy inſtruments, and the trumpets to blow, in his hand.

7 And they warred againſt the Midianites, as the LORD commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword.

V. 4. *Of every tribe a thouſand*— A ſmall army for the conqueſt of a country, that the victory might appear to be owing to God, and not to man. And indeed, a people favoured by heaven, and led on by the Lord of hoſts, muſt be ſuperior to all human oppoſition.

V. 6. *And Phinehas with the holy inſtruments, and the trumpets to blow in his hand—Phinehas*, it is probable, had the charge of the holy breaſt-plate, wherein was the Urim and Thummim, which he was to conſult upon every emergent occaſion: and he was to blow with the trumpet to encourage and quicken the army in their enterprize. Joſhua, it is moſt likely, was General, who had before headed them againſt Amalek, Exod. xvii. 9. and was ſo ſoon to lead them againſt the Canaanites, Joſh. vi. 3. This was an office, ſays an able writer, that was never committed to a prieſt in the old teſtament.

V. 7. *And they ſlew all the males*— All that lived in thoſe parts; but there were colonies of them in remoter places.

V. 8. *And they ſlew the kings* — Or, *And in the midſt of the ſlaughter, they ſlew five kings of Midian, Evi, &c.—Balaam alſo they ſlew with the ſword* — Whether he was detained in Midian, after his diſgraceful diſmiſſion from Balak, as ſome writers imagine; or, whether he returned thither from Meſopotamia, and then gave that deviliſh counſel to the Midianites, mentioned ver. 16, is altogether uncertain. But this, at leaſt, is obſervable, that although he deſired, with many others, to die the death of the righteous, yet he was not careful to live his life, and for want of this he fell ſhort of the end deſired, and was ſlain by the ſword of his enemies. How ineffectual are good wiſhes, without a life of holineſs?

9 And

9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And they brought the captives, and the prey, and the ſpoil, unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the battle.

15 And Moſes ſaid unto them, Have ye ſaved all the women alive?

16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

V. 15. *Have ye ſaved all the women alive?*—They had ſlain many comparatively innocent; but they had ſpared the grand ſeducers! Oh how bewitching are the ſmiles and tears of beauty! The Iſraelites, Adam like, made nothing of breaking the divine command when women were concerned! Thus fatal are the blandiſhments of females.

V. 16. *Through the counſel of Balaam to commit treſpaſs againſt the Lord*—To entice the Iſraelites to fornication and idolatry.

17 Now

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children that have not known a man by lying with him, keep alive for yourſelves:

19 ¶ And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* yourſelves and your captives, on the third day, and on the ſeventh day.

20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats *hair*, and all things made of wood.

21 And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean; nevertheleſs it ſhall be purified with the

V. 17. *Every male among the little ones* — God, the giver of life, may ſurely take it away, when, and by what means, he pleaſeth.

V. 18. *Every woman that hath known man* — Either, in general, every woman that had known man; or every one that had committed fornication with the Iſraelites.

V. 19. *And do ye*—The whole army —*Abide without the camp ſeven days*— While thoſe who had ſtained their hands with blood, or touched a dead body, were to purify themſelves by the water of ſeparation, ch. xix. 9. Moſt nations had their purifications in ſuch caſes; and until they were waſhed, they held it prophane to approach the gods. Thus Homer makes Hector ſay,

" Ill fits it me, with human gore diſtain'd,
" To the pure ſkies theſe horrid hands to raiſe,
" Or offer heav'n's dread fire polluted praiſe."
Pope, Iliad vi.

Virgil makes Æneas ſay as much.

" Theſe hands, yet horrid with the ſtains of war,
" Refrain their touch unhallow'd, till the day
" When the pure ſtream ſhall waſh their guilt away."
Pitt, Æn. ii.

See ch. xxxv. and 1 Chron. xxviii. 3.

water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, both of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle; one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep:

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the LORD.

30 And of the children of Iſrael's half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks, of all manner of beaſts, and give them unto the Levites,

V. 26. *Take the ſum of the prey*—The ſpoil, viz. the goods and money, ſee ver. 12, is not ordered to be divided, the warriors being allowed to keep this to themſelves. Yet we find, ver. 50, that they made a voluntary oblation thereof. Amongſt the ancient Greeks, the ſpoil was divided into two lots; the one for the General, the other for the army. And the Romans, in after times, divided it into two parts, the one for thoſe detached for action, the other for thoſe who were left to guard the camp.

V. 28. *One ſoul of five hundred*—Rather, *One life*, or *living thing of five hundred.*

V. 29. *For an heave-offering*—The heave-offering was never burnt upon the altar; but, after certain rites of conſecration, was allotted to the prieſts, or for other ſacred uſes. See chap. xviii. 19. compared with Exod. xxix. 27.

V. 30. *One portion of fifty*—Nearly in ſuch a proportion as the number that went to battle held to the whole congregation. The people ran leſs hazard, and therefore had leſs gain. And this portion was given to the Levites, who were a greater number than the prieſts.

which

which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty, *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep.

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep:

37 And the LORD's tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the LORD's tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORD's tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the LORD's tribute *was* thirty and two perſons.

41 And Moſes gave the tribute, *which was* the

V. 32. *And the reſt of the prey*— Probably there were other kind of beaſts taken, beſide theſe mentioned here; as this country was famous for camels and dromedaries. See Iſaiah lx. 6.

LORD's

LORD's heave-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of Iſrael's half, which Moſes divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons;)

47 Even of the children of Iſrael's half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

48 And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our ſouls before the LORD.

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

V. 50. *To make an atonement for our ſouls before the* LORD — For their error noted ver. 14, 15, 16. and for a *memorial*, by way of gratitude for their great and wonderful deliverance.

52 And

52 And all the gold of the offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of war had taken ſpoil, every man for himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the LORD.

CHAP. XXXII.

1. *The Reubenites and Gadites requeſt an inheritance on the eaſt ſide of Jordan.* 6. *Moſes miſconſtrues their requeſt.* 16. *They explain their meaning.* 20. *Their petition is granted.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD ſmote

V. 53. *For the men of war had taken ſpoil*—Or, *But the men of war had every one his own booty*—Or, *Had reſerved ſpoil, every man for himſelf.* See note on the twenty-ſixth verſe.

V. 1. *Jazer*—A city and country of the Amorites; ſee ch. xxi. 32. *Gilead*—A mountainous country, famous for paſturage.

before

before the congregation of Iſrael, *is* a land for cattle, and thy ſervants have cattle:

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

9 For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me:

12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled againſt

V. 6. *Shall ye ſit here*—In eaſe and peace, while your brethren are fighting for their inheritance?

V. 12. *The Kenezite*—*Jephunneh* is ſo called, not *Caleb*, ſee Joſh. xiv. 14. Probably *Kenas* was a common anceſtor of the family, ſee Joſh. xv. 17. Judges i. 13. ch. iii. 9.

Iſrael,

Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the LORD was conſumed.

14 And behold, ye are riſen up in your father's ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs; and ye ſhall deſtroy all this people.

16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones.

17 But we ourſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance.

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.

20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the LORD to war,

V. 17. *We will go ready armed before*—Or, *We will put ourſelves at the head of the troops of Iſrael*—q. d. We wiſh not to decline the fatigues of war, but are ready to furniſh our quota of troops; ſee Deut. iii. 18. Joſh. iv. 12. *The inhabitants of the land*—The Moabites and Idumæans.

V. 20. *Before the LORD*—i. e. Before the ark, which was the token of God's preſence. *Reuben*, *Gad*, and *Simeon* marched before the ſanctuary, ch. ii. 10, 14. ch. x. 18. Moſes only requires them to hold their uſual places, when they went to war againſt the Canaanites.

21 And

21 And will go all of you armed over Jordan, before the LORD, until he hath driven out his enemies from before him,

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion before the LORD.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin will find you out.

24 Build you cities for your little ones, and folds for your ſheep, and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead:

27 But thy ſervants will paſs over, every man armed for war, before the LORD to battle, as my lord ſaith.

28 So concerning them, Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad and the children of Reuben will paſs with you over Jordan, every man armed to battle before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

V. 23. *And be ſure your ſin will find you out* — That is, *The puniſhment of it. Ye ſhall not go unpuniſhed.*

30 But

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben anſwered, ſaying, As the LORD hath ſaid unto thy ſervants, ſo will we do.

32 We will paſs over armed before the LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim.

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

V. 30. *But if they will not paſs*—Willingly, then you ſhall compel them, and ſhall aſſign them, according to lot, their portion in the land of Canaan.

V. 33. *And unto half the tribe of Manaſſeh*—The whole territory being more than ſufficient for the children of Gad and Reuben, the half tribe of Manaſſeh is ordered to have a ſettlement along with them. See ver. 39. and Joſh. xvii. 1.

V. 34. *Built Dibon*—Repaired and fortified it. See Deut. ii. 34, 35.

V. 38. *Their names being changed*—Or, *And they gave their own names to the cities which they built* — In order, perhaps to aboliſh all the footſteps of idolatry in the country. Or, becauſe the rebuilders or founders of towns, uſually gave new names to the towns which they founded or rebuilt.

39 And the children of Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1. *The ſeveral journeys of the Iſraelites are enumerated.*
52. *The deſtruction of the Canaanites is enjoined.*

THESE *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys according to their goings out.

V. 40. *Unto Machir* — i. e. to the *family* or *poſterity* of Machir. See ver. 1. To this family *Moſes gave Gilead*, i. e. *half* of mount Gilead: The other half was given to the ſons of Reuben and Gad; Deut. iii. 12, 13. Or, *Gilead* may mean, the city ſo called, the capital of the country. See ver. 39.

V. 41. *Jair the ſon of Manaſſeh*— He was the grandſon of Gilead the ſon of Machir, by his daughter, 1 Chron. ii. 21, 22. *Havoth-jair* — i. e. the *villages* or *habitations* of *Jair*. *Nobah* was probably ſome eminent perſon of the ſame tribe. Theſe two tribes and an half were the firſt who attained to their inheritance, and, for their idolatry, they were the firſt who were carried captives out of their land, 1 Chron. v. 25, 26.

V. 2. *Moſes wrote their goings out, according to their journeys*—Or, *For Moſes wrote, at the command of the LORD, their journeys, according to their ſeveral ſtages*—Moſes mentions but forty-two encampments in this chapter; but the Iſraelites muſt, in all likelihood, have pitched their tents in many other places. But as their ſtay there, might probably be but for a very ſhort time, theſe encampments might, for that reaſon, be omitted.

3 And

3 And they departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſſover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſt-born, which the LORD had ſmitten among them: upon their gods alſo the LORD executed judgments.)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red ſea.

11 And they removed from the Red ſea and encamped in the wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

V. 8. *In the wilderneſs of Etham*— On the edge of the *wilderneſs of Egypt*.
V. 10. *By the Red-ſea* — The ſea they had before paſſed over, ver. 8, but by another part of it, more ſoutherly.

13 And

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai.

16 And they removed from the deſart of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

V. 18. *Pitched in Rithmah — Rithmah* was, probably, in the wilderneſs of *Paran*, not far from *Kadeſh-barnea*, ſee ch. xii. 16.

28 And

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite (which

V. 31. *They departed from Moſeroth, and pitched*—In Deut. x. 16. it is ſaid, that they *took their journey from Beeroth of the children of Jaakan, to Moſera.* Probably they wandered backward and forward from Bene-jaakan to Moſeroth, and from Moſeroth to Bene-jaakan.

V. 35. *At Ezion-gaber*—Situated in the gulph of *Eloth:* from hence *Solomon's navy went for gold to Ophir*, ſee 1 Kings ix. 26. 2 Chron. viii. 17.

dwelt

dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Albon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, *even* unto Abel-ſhittim, in the plains of Moab.

50 ¶ And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *near* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay

V. 41. *And pitched in Zalmonah—Zalmonah* ſignifies an *image*. Probably the place was ſo called, from the braſen-ſerpent which was erected there.

V. 45. *They departed from Iim, and pitched in Dibon-gad*—In ch. xxi. 12. it is ſaid, *they removed from thence, and pitched in the valley of Zarad*—Probably *Dibon-gad* was ſituated in or near the valley of *Zared*.

V. 49. *From Beth-jeſimoth—Beth*, often ſignifies a *temple*, as *Beth-peor*, *Beth-aſhareth*. Probably there was a temple to ſome deity at *Jeſſimoth*.—*Unto Abel-ſhittim--Abel* ſignifies *mourning*. Perhaps the place was ſo called, from the mourning of the *Iſraelites*, for the matter of *Peor*.

unto

unto them, When ye are paſſed over Jordan, into the land of Canaan;

52 Then ye ſhall drive out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite pluck down all their high places.

53 And ye ſhall diſpoſeſs *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſs it.

54 And ye ſhall divide the land by lot for an inheritance among your families: *and* to the more ye ſhall give the more inheritance, and to the fewer ye ſhall give the leſs inheritance: every man's *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers ye ſhall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſs, that thoſe which ye let remain of them *ſhall be* pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

56 Moreover, it ſhall come to paſs, *that* I ſhall do unto you as I thought to do unto them.

CHAP. XXXIV.

1. *The bounds of Canaan are deſcribed.* 16. *Certain princes are appointed to divide the land.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and

V. 52. *Ye ſhall drive out*—Utterly extirpate them for their idolatry and abominable wickedneſs. *Their pictures*—Or, *obeliſks*—*Their images and high places*—Or, *their pillars and altars.*

V. 55. *Pricks in your eyes, and thorns in your ſides*—Inſtruments of evil to you, as ſevere as a thorn in your eye, or a poignard in your ſide, ſee Ezek. xxviii. 24.

V. 56. *I ſhall do unto you as I thought to do unto them*—Either drive you from the land of Canaan, or entirely cut you off.

ſay

ſay unto them, When ye come into the land of Canaan; (this *is* the land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof:)

3 Then your ſouth quarter ſhall be from the wilderneſs of Zin, along by the coaſt of Edom, and your ſouth border ſhall be the utmoſt coaſt of the ſalt-ſea eaſtward.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſs on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſs on to Azmon.

5 And the border ſhall fetch a compaſs from Azmon, unto the river of Egypt, and the goings out of it ſhall be at the ſea.

6 And *as for* the weſtern border, ye ſhall even have the great ſea for a border. This ſhall be your weſt-border.

7 And this ſhall be your north border: from the great ſea, ye ſhall point out for you mount Hor.

V. 3. *From the wilderneſs of Zin*—The ſouth bounds were to end at the eaſt point of the Salt ſea, running by the borders of Idumea to the moſt northern point of the river Nile, ver. 5, and ſo to the Mediterranean ſea weſtward, and along by the wilderneſs of Zin, ver. 4. meeting the eaſtern bounds, towards the river Jordan; ſee Gen. xiv. 3. Joſh. xv. 2. *Of the Salt ſea, eaſtward*—Or, *Of the ſea of Melach, eaſtward.*

V. 4. *To the aſcent of Akrabbim*—Or, *to Maalah-akrabbim*—See Joſh. xv. 3. which ſignifies, according to ſome critics, *the mount of ſcorpions*; ſee Deut. viii. 15. *To Hazar-addar*—Or, *the village of Addar*—See Joſh. xv. 3.

V. 5. *Unto the river of Egypt*—Either the Nile, or the Sihor; ſee Joſh. xiii. 3. Though ſome writers think, that *Sihor* was only the peluſiac branch of the Nile.

V. 6. *The great ſea*—Or, *the Mediterranean ſea*—So termed, perhaps, in oppoſition to the Aſphaltic lake, and the lake of Genneſareth.

V. 7. *From the great ſea ye ſhall point out mount Hor*—Perhaps *Hermon*, or ſome part of mount Libanus, which bounded Canaan on the north, ſee Joſh. xiii. 5. *Hor* ſignifies a *mountain.*

8 From

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 And the border ſhall go on to Ziphron, and the goings-out of it ſhall be at Hazar-enan. This ſhall be your north border.

10 And ye ſhall point out your eaſt border from Hazar-enan, to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth eaſtward.

12 And the border ſhall go down to Jordan, and the goings-out of it ſhall be at the ſalt-ſea. This ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheri-*

V. 9. *Hazar-enan* — Or, the *village of ſource*—i. e. Of Jordan, which took its riſe in that track.

V. 11. *From Shepham to Riblah*—The eaſtern bounds extended from the head of Jordan to the borders of Edom. *Ain*—Signifies a *fountain:* and the paſſage may be rendered, *On the eaſt ſide of the fountain*—i. e. Of Jordan. The river Jordan had ſeveral ſources.

V. 13. *This is the land which ye ſhall inherit*—The land of Canaan was bounded on the ſouth, by the high mountains which ſeparated it from Arabia, and ſcreened it from the burning winds which blow from that quarter; on the weſt, by the Mediterranean ſea, from whence blew refreſhing gales; on the north, by mount Libanus, which guarded it from the cold northern blaſts; and on the eaſt, by the fine champaign countries watered by the river Jordan.

tance, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſtward, toward the ſun-riſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun.

18 And ye ſhall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

V. 19. *Of the tribe of Judah*—Moſes here names the tribes according to the ſituation which they afterwards had in the land of Canaan; and thereby evinces, that he was animated herein by the Spirit of God, who alone could foreſee the deciſion of the lot.

28 And

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the LORD commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

CHAP. XXXV.

1. *Forty-eight cities, out of the twelve tribes, are commanded to be given to the Levites.* 6. *Six of theſe were to be cities of refuge.* 22. *Who were permitted to make uſe of theſe ſanctuaries.* 26. *The law reſpecting perſons who had taken refuge.*

AND the LORD ſpake unto Moſes in the plains of Moab, by Jordan *near* Jericho, ſaying,

2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

3 And the cities ſhall they have to dwell in; and the ſuburbs of them ſhall be for their cattle, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about.

5 And ye ſhall meaſure from without the city on the eaſt ſide two thouſand cubits, and on the ſouth ſide two thouſand cubits, and on the weſt ſide two thouſand cubits, and on the north ſide two thouſand cubits: and the city *ſhall be* in the

V. 1. *And the LORD ſpake unto Moſes, ſaying* — As the prieſts and Levites had no ſhare in the diviſion of the country, God here appoints them ſeveral towns for their reſidence. See Joſh. xxi. 4.

midſt:

midſt: this ſhall be to them the ſuburbs of the cities.

6 ¶ And among the cities which ye ſhall give unto the Levites *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and to them ye ſhall add forty and two cities.

7 *So* all the cities which ye ſhall give to the Levites *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon at unawares.

12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not,

V. 6. *And among the cities ye ſhall give unto the Levites*—The cities of the Levites were a kind of ſacred places, and inhabited by ſacred perſons, who were to be reſpected on account of that awful Being to whoſe ſervice they were devoted. And theſe might juſtly be expected to be moſt knowing in the law, and to have the greateſt authority to enforce it. *There ſhall be ſix cities for refuge*—Or, *Of eſcape.*

V. 12. *From the avenger*—i. e. The *next heir*, or the *next of kin*; ſee Lev. xxv. 25. *That the man-ſlayer die not, until he ſtand before the congregation in judgment*—i. e. Until he be legally condemned, or acquitted, by the judges. Moſt probably each city had judges of its own; ſee Joſh. xx. 4, 6. Other nations had their *aſyla*, as well as the Hebrews; but they were little better than places of ſanctuary for all manner of crimes: as though the gods had delighted in protecting monſters from juſtice!

until

until he ſtand before the congregation in judgment.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares may flee thither.

16 And if he ſmite him with an inſtrument of iron, ſo that he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

17 And if he ſmite him with throwing a ſtone wherewith he may die, and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

18 Or *if* he ſmite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

V. 14. *Three cities on this ſide Jordan, and three cities in the land of Canaan* — Some writers ſay, that the country beyond Jordan was as long as the land of Canaan, though not ſo broad; and the uſefulneſs of the cities, for the end deſigned, depended in a great meaſure on their ſituation.

V. 16. *If he ſmite him*—Knowingly and with deſign. *With an inſtrument of iron*—With any deadly weapon. *He ſhall ſurely be put to death*—Even although he be fled to a city of refuge. (How this ſhames the aſylum of the Heathens!) It ſeems it mattered not what was the weapon or inſtrument that a man killed another with, if it was capable of inflicting a deadly wound.

V. 19. *The revenger ſhall ſlay the murderer*—Either, *It ſhall be lawful for him ſo to do*, after the ſentence of death is legally paſſed upon him: Or, He ſhall act the part of executioner; or, have the charge of his execution. See Deut. xix. 12, 13.

20 But

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait;

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm:

24 Then the congregation ſhall judge between the ſlayer and the revenger of blood according to theſe judgments.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge whither he was fled: and he ſhall abide in it unto the death of the high-prieſt, which was anointed with the holy oil.

26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:

V. 25. *Unto the death of the high prieſt*—If ſlaying a perſon by accident is deſerving of ſo great a puniſhment, how loudly muſt wilful, intentional murder cry for vengeance in the ears of God?

28 Becauſe

28 Becauſe he ſhould have remained in the city of his refuge until the death of the high prieſt: but after the death of the high prieſt the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are:* for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

CHAP. XXXVI.

1. *Heireſſes muſt marry in their own tribe, leſt the poſſeſſions of the tribes ſhould be mixed.* 10. *The daughters of Zelophehad are married to their father's brothers' ſons.*

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the

V. 34. *Wherein I dwell*—By my eſpecial preſence, in the ſanctuary. All crimes defile a land, but eſpecially idolatry, impurity, and murder.

ſon

ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael:

2 And they ſaid, The LORD commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commanded the children of Iſrael, according to the word of the LORD, ſaying, The tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.

V. 6. *Let them marry to whom they think beſt*—Only it might not be to a perſon of another tribe, or to one of another family in their own tribe; for they were confined to one of their own family. This law was made for the preſervation of families, as well as of tribes; and was the ground of the command for a man to marry his brother's widow, ſuppoſing him to have died childleſs: ſee Deut. xxv. 5, 6. Ruth iv. 6.

7 So

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 ¶ Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad;

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers ſons.

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments and the judgments which the LORD commanded by the hand of Moſes, unto the children of Iſrael, in the plains of Moab, by Jordan *near* Jericho.

V. 12. *Of the ſons of Manaſſeh*—i. e. *Some who were of the families of Manaſſeh*, from whom ſeveral families deſcended. They married into their *father's family*, which was the family of Hepher. *And their inheritance remained in the tribe of the family of their father* — Or, *In the houſe of the family of their father.*

V. 13. *Theſe are the commandments and the judgments*—By the *commandments*, moſt probably, we are to underſtand the precepts relating to the worſhip of God; ſee chapters xxviii. xxix. and xxx. and by the *judgments*, the laws of civil policy; ſee ch. xxvii. 11. and xxxv. 29.

THE

FIFTH BOOK of *MOSES*,

CALLED

DEUTERONOMY.

CHAP. I.

1. *Moſes' ſpeech to the Iſraelites, in the plains of Moab.* 6. *He rehearſes the ſtory of God's promiſe, concerning giving them the land of Canaan.* 9. *The appointing of them officers.* 19. *The ſending of the ſpies.* 24. *Their journey.* 25. *Their diſheartening report.* 26. *The murmuring of the people.* 34. *And God's threatning of them for their unbelief and diſobedience.*

THESE *be* the words which Moſes ſpake unto all Iſrael on this ſide Jordan in the wilderneſs, in the plain over-againſt the Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb, by the way of mount Seir, unto Kadeſh-barnea.)

3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, ac-

Deuteronomy—This book is called, by the ſeventy, *Deuteronomy*, i. e. *A repetition of the law.* It contains a brief account of the chief things that had happened to the Iſraelites in the wilderneſs: a rehearſal of the law; and an explanation of the firſt, ſecond, third, fourth, fifth, ſixth, ſeventh, and eight commandments: the confirmation of the whole with promiſes and threats: the ſong of Moſes, prophetical of what ſhould happen to the Iſraelites, in after ages: his bleſſing of the ſeveral tribes: his view of the land: his death and burial: and the ordaining of Joſhua his ſucceſſor.

cording

cording unto all that the LORD had given him in commandment unto them;

4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei:

5 On this ſide Jordan, in the land of Moab, began Moſes to declare this law, ſaying,

6 ¶ The LORD our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount:

7 Turn ye, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea ſide; to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the LORD ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 And I ſpake unto you at that time, ſaying, I am not able to bear you myſelf alone:

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the ſtars of heaven for multitude:

11 (The LORD God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you:)

V. 9. *And I ſpake unto you*—i. e. unto your fathers; the common ſtile of writers who ſpeak of a people as one and the ſame perſon.

V. 11. *Make you a thouſand times as many more as ye are* — The wiſh is as affecting, as the apoſtrophe is fine.

12 How

12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?

13 Take ye wiſe men and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And he anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 Ye ſhall not reſpect perſons in judgment, *but* ye ſhall hear the ſmall as well as the great: ye ſhall not be afraid of the face of man; for the judgment *is* God's: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 And when we departed from Horeb, we went through all that great and terrible wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto

V. 17. *For the judgment is God's*—You act as in his place, and he takes cogniſance of your actions, and you muſt be accountable for them to him.

V. 19. *That great and terrible wilderneſs*—*Great*, by reaſon of its vaſt extent, and *terrible*, becauſe of the wild beaſts that inhabited it.

the

the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath ſet the land before thee: go up, *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well. And I took twelve men of you, one of a tribe:

24 And they turned, and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the LORD our God doth give us.

26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the LORD your God.

27 And ye murmured in your tents, and ſaid, Becauſe the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we: the cities *are* great and walled up to heaven; and more-

V. 28. *And walled up to heaven*— Hyperboles are common with the beſt writers, and they were peculiarly frequent in the eaſt. The meaning is, the walls of the cities were too high to be ſcaled.

over

over we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderneſs, where thou haſt ſeen how that the LORD thy God bare thee as a man doth bear his ſon, in all the way that he went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God.

33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and ſware, ſaying,

35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſon of Jephunneh; he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the LORD.

37 Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your little ones, which ye ſaid

V. 37. *The LORD was angry with me for your ſakes* — Or, *Was angry with me through* or *by means of you* — You were the cauſe of the offence, which raiſed God's anger againſt me.

ſhould

ſhould be a prey, and your children, which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 But *as for* you, turn ye, and take your journey into the wilderneſs by the way of the Red ſea.

41 ¶ Then ye anſwered and ſaid unto me, We have ſinned againſt the LORD: we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD ſaid unto me, Say unto them, go not up, neither fight; for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you; and ye would not hear, but rebelled againſt the commandment of the LORD, and went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD: but the LORD would not hearken to your voice, nor give ear unto you.

V. 44. *Chaſed you as bees*—Or, *As bees do when irritated by ſmoke*—Smoke is frequently applied to drive bees from their hives; and theſe inſects being then enraged, ſometimes unite, and fall furiouſly upon thoſe who thus venture to diſlodge them. According to hiſtorians, bees have been, more than once, employed againſt miners, in defending cities. *And deſtroyed you in Seir*—Rather, *And deſtroyed you from Seir*—They purſued them flying *into Seir*, even *to Hormah*.

46 So

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

CHAP. II.

1. *The Edomites were commanded to be ſpared.* 9. *And the Moabites.* 13. *The Iſraelites paſſed over the brook Zered.* 19. *They were not to diſtreſs the Ammonites.* 24. *They were ordered to attack Sihon.* 35. *They took his land.*

THEN we turned, and took our journey into the wilderneſs by the way of the Red ſea, as the LORD ſpake unto me: and we compaſſed mount Seir many days.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn ye northward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir; and they ſhall be afraid of you: take ye good heed unto yourſelves therefore.

5 Meddle not with them: for I will not give you of their land, no not ſo much as a foot breadth, becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the LORD thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty

V. 7. *Theſe forty years*—See ch. viii. 2. ch. xxix. 5. From the fifteenth day of the firſt month, when the children of Iſrael left Egypt, to the tenth day of the firſt month, when their deſcendents paſſed the Jordan, was forty years, wanting five days.

years

years the LORD thy God *hath been* with thee; thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain, from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 ¶ And the LORD ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a poſſeſſion; becauſe I have given Ar unto the children of Lot *for* a poſſeſſion.

10 (The Emims dwelt therein in times paſt, a people great, and many, and tall as the Anakims;

11 Which alſo were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims alſo dwelt in Seir beforetime; but the children of Eſau ſucceeded them when they had deſtroyed them from before them, and dwelt in their ſtead; as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.)

13 Now riſe up, *ſaid I*, and get ye over the brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until

V. 9. *I have given Ar to the children of Lot*—The capital of Moab is here put for the whole country. The Moabites were wicked, yet they were to be ſpared for the ſake of their forefather Lot.

V. 10. *The emims*—See Gen. xiv. 5. The expulſion of theſe, and the *Horites* mentioned ver. 12, is recorded in no other place.

all the generations of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 So it came to paſs, when all the men of war were conſumed and dead from among the people,

17 That the LORD ſpake unto me, ſaying,

18 ¶ Thou art to paſs over through Ar, the coaſt of Moab, this day.

19 And *when* thou comeſt nigh over-againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion; becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzummims;

21 A people great, and many, and tall as the Anakims: but the LORD deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims, which dwelt in Hazerim, *even* unto Azzah; the Caphtorims, which came

V. 20. *The Zamzummims*—Perhaps the ſame as the *Zuzims*, Gen. xiv. 5.

forth

forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

24 ¶ Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thine hand Sihon the Amorite king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

26 And I ſent meſſengers out of the wilderneſs of Kedemoth unto Sihon king of Heſhbon, with words of peace, ſaying,

27 Let me paſs through thy land: I will go along by the highway, I will neither turn unto the right hand nor to the left:

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet;

29 (As the children of Eſau, which dwell in Seir, and the Moabites, which dwell in Ar, did unto me;) until I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heſhbon would not let us paſs by him: for the LORD thy God hardened his ſpirit, and made his heart obſtinate, that

V. 25. *Under the whole heaven*—i. e. Upon all that hear of thy approach and conqueſts.

V. 29. *As the children of Eſau that dwelt in Seir, and the Moabites that dwelt in Ar, did unto me*—This verſe muſt either relate to the people that dwelt in *Seir* and *Ar*, excluſive of their kings; or it muſt be reſtrained to their letting the Iſraelites have food and drink, and a quiet paſſage *by their borders*; ſince both the kings of Moab and Edom refuſed the Iſraelites a paſſage through their country.

he

he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land.

32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourſelves, and the ſpoil of the cities which we took.

36 From Aroer which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the LORD our God delivered all unto us.

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

V. 37. *Unto the land of the children of Ammon thou cameſt not* — That is, through no part of the country then in their poſſeſſion. The *river Jabbok* was the border of the children of Ammon.

CHAP.

CHAP. III.

1. *Moſes relates the conqueſt of Og and his country.* 12. *The diſtribution of his land to the two tribes and an half.* 18. *The condition on which they were to retain it.* 21. *His encouragement of Joſhua.* 23. *His prayer for permiſſion to go over Jordan.* 26. *The refuſal of his petition, yet he is permitted to ſee the land of Canaan.*

THEN we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei.

2 And the LORD ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand; and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

3 So the LORD our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining.

4 And we took all his cities at that time; there was not a city which we took not from them; threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates, and bars; beſide unwalled towns a great many.

6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city.

7 But all the cattle, and the ſpoil of the cities we took for a prey to ourſelves.

8 And we took at that time out of the hand of

of the two kings of the Amorites the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir:)

10 All the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.

11 For only Og king of Baſhan remained of the remnant of giants. Behold, his bedſtead *was* a bedſtead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

V. 11. *Of the race of giants*—Or, *Rephaim*—The ancient inhabitants of the country, deſcended from *Xapha*, as the *Anakims* from *Anak*. *Og* was the laſt of the *Rephaim* of the country of *Baſhan*. *His bedſtead was a bedſtead of iron*—To ſupport his gigantic body. Bedſteads of iron or braſs are ſaid to be not uncommon in hot countries, as being a defence againſt inſects, ſee Eſth. i. 6. Prov. xxv. 11. *Nine cubits was the length, and four cubits the breadth of it*—i. e. Thirteen feet and an half long, and ſix feet wide.

16 And

16 And unto the Reubenites and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon.

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the Salt ſea, under Aſhdoth-piſgah eaſtward.

18 And I commanded you at that time, ſaying, The LORD your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle;) ſhall abide in your cities which I have given you;

20 Until the LORD have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you.

21 And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdoms whither thou paſſeſt.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 ¶ And I beſought the LORD at that time, ſaying,

24 O Lord

24 O Lord GOD, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 ¶ But the LORD was wroth with me for your ſakes, and would not hear me. And the LORD ſaid unto me, Let it ſuffice thee; ſpeak no more unto me of this matter.

27 Get thee up into the top of Piſgah, and lift up thine eyes weſtward, and northward, and ſouthward, and eaſtward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.

28 But charge Joſhua, and encourage him and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

29 So we abode in the valley over-againſt Beth-peor.

CHAP. IV.

1. *Moſes exhorts the Iſraelites to obedience.* 14. *He warns them againſt idolatry.* 25. *He propheſies their diſperſion in caſe they prove refractory.* 29. *Yet he declares that God will again be merciful to them, if they truly repent, and ſeek him with their whole heart.* 41. *Three cities of refuge are appointed on this ſide Jordan.*

NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I

V. 24. *What God is there in heaven*—He ſpeaks in reference to the popular notion concerning tutelary gods, ſee 1 Cor. viii. 5. which ſeems to refer to this paſſage.

V. 25. *That goodly mountain*—Mount *Moriah.*

V. 28. *Joſhua ſhall go over*—A type of *Jeſus*, who gives his people reſt, Heb. iv. 8.

teach

teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the LORD God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh *ought* from it, that you may keep the commandments of the LORD your God which I command you.

3 Your eyes have ſeen what the LORD did, becauſe of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*: for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them as the LORD our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath

V. 6. *This ſhall be your wiſdom in the ſight of the nations*—Several Heathen writers applaud the Jews, for their ſtedfaſt adherence to the laws of their country. Many of the ancient Attic laws, and thoſe of the twelve tables amongſt the Romans, were taken from the laws of the Jews. And hence was the famous oracle, "That the Hebrews were the only wiſe people, becauſe they honoured God, the Eternal King, in all purity."

V. 8. *What nation is there ſo great*—The principal glory of a nation is, their intereſt in God, together with the purity of its worſhip, and the regular adminiſtration of juſtice. The nation that conſcientiouſly adheres to the latter, and is bleſſed with the former, is truly great, how ſmall ſoever its country may be, and influence over others.

ſtatutes and judgments *ſo* righteous as all this law which I ſet before you this day?

9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons:

10 *Specially* the day that thou ſtoodeſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near, and ſtood under the mountain: and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of ſtone.

14 And the LORD commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

V. 12. *Ye heard the words, but ſaw no ſimilitude*—Ye heard the divine oracle, God ſpeaking from heaven; but ye ſaw nothing from which you could frame a likeneſs of God. God is,

" To men inviſible,
" Or dimly ſeen," but " in his loweſt works."

15 Take

15 Take ye therefore good heed unto yourſelves; for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb out of the midſt of the fire;

16 Leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth;

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go

V. 19. *Hath divided unto all nations under heaven*—i. e. Diſtributed or imparted. The ſun, moon and ſtars, are the creatures of Jehovah, and were made for the uſe of man, and not man for them.

over

over Jordan: but ye ſhall go over, and poſſeſs that good land.

23 Take heed unto yourſelves, leſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a conſuming fire, *even* a jealous God.

25 When thou ſhalt beget children, and children's children, and ye ſhall have remained long in the land, and ſhall corrupt *yourſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger;

26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of men's hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

V. 24. *Is a conſuming fire*—As ready to puniſh the incorrigible contemners of his laws, as fire is to conſume its proper fuel. Juſtice cries ſtrike, but mercy ſteps between. *A jealous GOD*—As jealous of the honour and reverence due to him, as a huſband is of the affections of his wife.

V. 26. *I call heaven and earth to witneſs againſt thee*—How lively and animated, ſee ch. xxxii. 1.

V. 27. *The LORD ſhall ſcatter you*—See ch. xxviii. and ch. xxx.

29 But

29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice;

31 For the LORD thy God *is* a merciful God; he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out-arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt know that the LORD he *is* God: *there is* none elſe beſides him.

V. 29. *If thou ſeek him with all thy heart*—If with true contrition of ſoul and full purpoſe of heart we ſeek God, he will be found of us. Impenitence is the gulph that ſeparates earth from heaven.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt;

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth which the LORD thy God giveth thee for ever.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing;

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in time paſt; and that fleeing unto one of theſe cities he might live:

43 *Namely*, Bezer in the wilderneſs, in the plain-country, of the Reubenites; and Ramoth

V. 37. *Becauſe he loved thy fathers* —God had reſpect to the Jews, for the ſake of their pious anceſtors. And choſe to make known his will to them when the reſt of mankind were abſorbed in Polytheiſm and Idolatry. The pious and ſincere are the only favourites of heaven: Yet the deſcendants of pious parents are often bleſſed for their ſakes.

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in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

44 And this *is* the law which Moſes ſet before the children of Iſrael.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt:

46 On this ſide Jordan in the valley over-againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt:

47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſunriſing;

48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which *is* Hermon.

49 And all the plain on this ſide Jordan eaſtward, even unto the ſea of the plain, under the ſprings of Piſgah.

CHAP. V.

1. *Moſes relates the covenant God made with the Iſraelites in Horeb.* 6. *The ten commandments.* 22. *He received from God the two tables of ſtone.* 23. *The people intreated that they might not hear the voice of God any more.* 27. *They promiſed to obey Moſes.*

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judg-

V. 48. *Even unto mount Sion*—Perhaps ſo called, by an abbreviation of *Sirion*, See ch. iii. 9. *Mount Sion*, the royal ſeat of David, was ſituate on the other ſide of the river Jordan.

ments

ments which I ſpeak in your ears this day, that ye may learn them, and keep and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midſt of the fire;

5 (I ſtood between the LORD and you at that time, to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount;) ſaying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs of any thing that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth;

9 Thou ſhalt not bow down thyſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And ſhewing mercy unto thouſands of them that love me and keep my commandments.

11 Thou ſhalt not take the name of the LORD

V. 3. *With our fathers—Abraham, Iſaac,* and *Jacob:* Moſes ſeems to have had an eye to the effect of the covenant that God made with the fathers, rather than to the covenant itſelf. Or, the words may be interpreted, *The LORD made this covenant not with our fathers* only, *but with us* likewiſe. See Geneſis xxxii. 28.

V. 6—21. *I am the LORD thy God, &c.*—See notes on Exod. ch. xx.

thy

thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the LORD thy God hath commanded thee.

13 Six days thou ſhalt labour, and do all thy work:

14 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates: that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or his man-ſervant, or his maid-

ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbour's.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice: and he added no more. And he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs, when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto you, *even* all the heads of your tribes, and your elders;

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we hear the voice of the LORD our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God ſhall ſay: and ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people which they have ſpoken unto

to thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!

30 Go ſay to them, Get ye into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments, which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: ye ſhall not turn aſide to the right-hand or to the left.

33 Ye ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

1. *Moſes declares, that the end of the law is obedience ſpringing from love.* 3. *He exhorts the Jews, from various motives, to obey.* 20. *And teaches them how to anſwer their children.*

NOW theſe *are* the commandments, the ſtatutes, and the judgments which the LORD your God commanded to teach you, that

V. 29. *O that there were ſuch an heart in them*—See Luke xix. 42. 1 Tim. ii. 4. The fear of God and keeping his commandments is ſo acceptable to him, that after the manner of men, he earneſtly wiſhes that the Jews may prove obedient. He wills men good, but he compels them not: Moral agents muſt be influenced by moral motives.

ye

ye might do *them* in the land whither ye go to poſſeſs it:

2 That thou mighteſt fear the LORD thy God, to keep all his ſtatutes and his commandments which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*; that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear, O Iſrael, the LORD our God *is* one LORD:

5 And thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words which I command thee this day ſhall be in thine heart:

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

V. 4. *The LORD our God is one LORD*—In oppoſition to the many gods and lords of the Heathens, 1 Cor. viii. 5. The Jews knew and acknowledged but *One Jehovah*; and he only was to be worſhipped. See Matt. iv. 10.

V. 8. *For a ſign upon thy hand*—Thou ſhalt retain as conſtant a ſenſe of them, as if they were always before thee, and literally bound on thy wriſts, or written upon the *door-poſts* of thine houſe. See Iſaiah xlix. 16.

10 And

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities, which thou buildedſt not,

11 And houſes full of all good *things*, which thou filledſt not, and wells digged, which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, when thou ſhalt have eaten and be full;

12 *Then* beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the LORD thy God, and ſerve him, and ſhalt ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you;

15 For the LORD thy God *is* a jealous God among you; leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 Ye ſhall not tempt the LORD your God, as ye tempted *him* in Maſſah.

17 Ye ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the LORD: that it may be

V. 12. *Then beware leſt thou forget the LORD* — In proſperity men are too apt to forget their Supreme Benefactor, and their dependence upon him. See Prov. xxx. 8, 9. and Pſ. xxx. 6.

V. 13. *Thou ſhalt ſwear by his name*—Thou ſhalt appeal to no God, ſave Jehovah. See Joſhua xxiii. 7, 8.

V. 16. *Ye ſhall not tempt the LORD* —In adverſity men are apt to diſtruſt Providence, and murmur againſt God.

well

well with thee, and that thou mayeſt go in, and poſſeſs the good land which the LORD ſware unto thy fathers;

19 To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

20 *And* when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the LORD our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaoh's bond-men in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes.

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the LORD our God, as he hath commanded us.

V. 25. *It ſhall be our righteouſneſs*— Or, *For a juſt reward ſhall not be wanting to us* — Or, *Righteouſneſs and mercy ſhall be with us.*

CHAP.

CHAP. VII.

1. *Moſes enjoins the extirpation of the Canaanites.* 5. *To deſtroy their altars, break down their images, and cut down their groves.* 9. *He declares the bleſſings God will beſtow upon the obedient.* 17. *And exhorts the Jews not to fear their enemies.*

WHEN the LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

2 And when the LORD thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them; thou ſhalt make no covenant with them; nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 ¶ For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* a holy people unto the LORD

V. 2. *Thou ſhalt ſmite them, and utterly deſtroy them*—Unleſs they repent, and forſake their idolatry. See ver. 3. and Jer. xviii. 7, 8.

thy

thy God: the LORD thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth.

7 The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people: for ye *were* the feweſt of all people.

8 But becauſe the LORD loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

10 And repayeth them that hate him to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

11 Thou ſhalt therefore keep the commandments and the ſtatutes and the judgments which I command thee this day to do them.

12 Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them; that the LORD thy God ſhall keep unto

V. 8. *Becauſe the LORD loved you* —They were beloved for *the ſake of their fathers*, Rom. xi. 28. not for their own goodneſs or greatneſs. *And becauſe God would keep the oath which he had ſworn* to the patriarchs, the Iſraelites were brought out of Egypt.

V. 10. *He will repay him to his face* —Will certainly puniſh him, unleſs he repent, either in this world, or in the world to come.

thee

thee the covenant and the mercy which he ſware unto thy fathers:

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people; there ſhall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt, which thou knoweſt, upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the LORD thy God ſhall deliver thee; thine eye ſhall have no pity upon them; neither ſhalt thou ſerve their gods; for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I; how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the LORD thy God brought thee out: ſo ſhall

V. 15. *The evil diſeaſes of Egypt, which thou knoweſt* — Some writers ſay, theſe were *noiſome ulcers*, termed *Egyptia*. But it is probable, that the expreſſion has relation to more diſeaſes than one.

the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will ſend the hornet among them, until they that are left and hide themſelves from thee be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee.

23 But the LORD thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the LORD thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it; for it *is* a curſed thing.

V. 25. *Thou ſhalt not deſire the ſilver or the gold that is on them*—The ſtatues and images of the Heathen gods were ſometimes overlaid with gold and ſilver; and every inſtrument of idolatry was to be deemed an *accurſed thing*, that is devoted to deſtruction. See Exod. xxxii. 20. & 2 Kings xxiii. 14, 15.

CHAP.

CHAP. VIII.

1. *Moſes exhorts the Iſraelites to obedience, from the conſideration of paſt and promiſed mercies.* 10. *He cautions them not to forget God.* 19. *And threatens them in caſe of apoſtacy.*

ALL the commandments which I command thee this day ſhall ye obſerve to do, that ye may live, and multiply, and go in, and poſſeſs the land which the LORD ſware unto your fathers.

2 And thou ſhalt remember all the way which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna; which thou kneweſt not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.

V. 2. *To know what was in thy heart*—To prove whether thou wouldeſt be obedient or diſobedient; and thereby to diſcover to thyſelf, and to others, the hidden evils of thy corrupt nature.

V. 4. *Thy raiment waxed not old upon thee*—Or, *Thy garments are not worn out*—Two interpretations are given of theſe words: The firſt is, That the Iſraelites met with a conſtant ſupply of freſh things in all their journeys in the wilderneſs, before their other things *waxed old*. The ſecond is, That their garments were not *worn out* in all their forty years wanderings. *Neither did thy foot ſwell*—Either not for want of ſhoes to defend them: Or, not at all, ſee ch. xxix. 5.

5 Thou

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the LORD thy God chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills:

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey;

9 A land wherein thou ſhalt eat bread, without ſcarceneſs, thou ſhalt not lack any *thing* in it; a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

10 When thou haſt eaten and art full, then thou ſhalt bleſs the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied;

V. 9. *A land whoſe ſtones are iron*—Where iron mines are as plentiful as quarries of ſtone in other places. *Out of whoſe hills thou mayeſt dig braſs*—i. e. Copper, of which braſs is made.

V. 10. *When thou haſt eaten, thou ſhalt bleſs the LORD*—i. e. Every one ſhall bleſs God at his meals. This is a conſtant cuſtom with Jews, Turks, and Chineſe. It is Chriſtians only (ſo called) who neglect it!

14 Then

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the houſe of bondage;

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint:

16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day that ye ſhall ſurely periſh:

20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the LORD your God.

V. 15. *Scorpions*—The ſcorpion is a ſmall inſect, that has a belly divided into ſeven rings, from the laſt of which the tail proceeds. This is armed with one, and ſometimes with two ſtings, from whence it darts a dangerous poiſon

CHAP.

CHAP. IX.

1. *Moſes diſſuadeth them from the opinion of their own righteouſneſs,* 7. *by rehearſing their ſeveral rebellions.* 25. *His interceſſion for them.*

HEAR, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great and fenced up to heaven.

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee, *as* a conſuming fire: he ſhall deſtroy them and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out

V. 1. *Thou art to paſs over Jordan this day*—i. e. *At this time:* Or, *You are now preparing to paſs over Jordan.*

V. 2. *Who can ſtand before the children of Anak* — Their ſtrength and valour became proverbial. Goliah appears to have been an Anakim, 1 Chron. xx. 6. being born at Gath, whither the Anakims fled when expelled by Joſhua, ſee 2 Sam. xxi. 22. Joſh. xi. 22.

from

from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs: for thou *art* a ſtiff-necked people.

7 Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt until ye came unto this place, ye have been rebellious againſt the LORD.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gone up into the mount to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount out of the midſt of the fire, in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the LORD gave me the

V. 7. *Remember, &c.* — Theſe repetitions were highly needful to a nation ſo prone to vanity as the Iſraelites were.

V. 8. *Alſo in Horeb*—Rather, *Even in Horeb*—The expreſſion appears to be emphatical.

V. 9. *Neither eat bread nor drink water*—It is obſerved, that the eaſtern people live moſtly upon bread, or ſuch compoſitions as are made of flour.

two

two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, Ariſe, get thee down quickly from hence: for thy people which thou haſt brought forth out of Egypt have corrupted *themſelves*: they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people:

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD as at the firſt, forty days and forty nights: I did neither eat bread nor drink water becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot diſ-

V. 14. *Let me alone, that I may deſtroy them, &c.* — Hinder me not from deſtroying them, by your interceſſion.

pleaſure

pleaſure wherewith the LORD was wroth againſt you to deſtroy you. But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have deſtroyed him. And I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burned it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you, then ye rebelled againſt the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious againſt the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the firſt*; becauſe the LORD had ſaid he would deſtroy you.

26 I prayed therefore unto the LORD, and ſaid, O LORD God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of

this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out ſay, Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched-out arm.

CHAP. X.

1. *Moſes relates how God in mercy, renewed the two tables.* 8. *That he ſet apart the tribe of Levi to miniſter before him.* 12. *He exhorts the Iſraelites to love and fear God.* 16. *To circumciſe the foreſkin of their heart.* 19. *And to love ſtrangers.*

AT that time the LORD ſaid unto me, Hew thee two tables of ſtones like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* Shittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the LORD gave them unto me.

V. 3. *And I made an ark*—i. e. Ordered it to be made.

5 And

5 And I turned myſelf and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried; and Eleazar his ſon miniſtered in the prieſt's office in his ſtead.

7 From thence they journeyed unto Gudgodah: and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to miniſter unto him, and to bleſs in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promiſed him.

10 And I ſtayed in the mount according to the firſt time, forty days and forty nights: and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

11 And the LORD ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in and poſſeſs the land which I ſware unto their fathers to give unto them.

12 ¶ And now, Iſrael, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul,

13 To

13 To keep the commandments of the LORD, and his ſtatutes, which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORD's thy God, the earth *alſo*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked.

17 For the LORD your God *is* God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward.

18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger; for ye were ſtrangers in the land of Egypt.

20 Thou ſhalt fear the LORD thy God; him

V. 14. *Behold, the heaven*—The firſt heaven comprehends the atmoſphere, and the ſpace where the ſun, moon, and ſtars ſhine. *And the heaven of heavens*—All the glorious regions beyond the ſtars. How diminutive do the local deities of the Heathens appear, in contraſt with the immenſe Jehovah!

V. 16. *Circumciſe the foreſkin of your heart*—Purify and regulate your will and affections, Rom. ii. 28, 29. 2 Cor. vii. 1. James iv. 8.

V. 17. *God regardeth not perſons*—He eſteems the rich no more than the poor, the Jews than the Gentiles. *Nor taketh reward*—He is not to be bribed by gifts and offerings; nor is his favour to be procured by mere external ſervices.

V. 18. *He executes the judgment of the fatherleſs and widow*—He takes them under his eſpecial protection, and his providence is peculiarly exerted on their behalf. *And loveth the ſtranger*—He is peculiarly attentive to ſtrangers, and affectionately concerned for their well-being and happineſs.

V. 19. *Love ye therefore the ſtranger*—Imitate your Maker and Saviour in your affectionate reſpect for, and civil treatment of ſtrangers. *For ye* yourſelves *were ſtrangers*—And having experienced the wants and fears uſually attendant on that condition, you are more peculiarly called upon to ſhew hoſpitality to ſuch perſons, Heb. xiii. 2. 1 Pet. iv. 9.

ſhalt

ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God, that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the LORD thy God hath made thee as the ſtars of heaven for multitude.

CHAP. XI.

1. *Moſes recapitulates the great acts of the LORD.* 10. *He deſcribes the land of Canaan.* 13. *He promiſes the Jews rain and fruitfulneſs, if they hearken to his commands.* 16. *He exhorts them to beware of turning aſide after other gods.* 19. *He directs them to teach his words to their children.* 26. *And ſets before them a bleſſing and a curſe.*

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway.

2 And know ye this day: for *I ſpeak* not with your children, which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched-out arm,

3 And his miracles, and his acts, which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots; how he

V. 21. *He is thy praiſe*—The Being whom you ought to praiſe; and his favour and protection are thy glory.

V. 2. *And know you*—i. e. Acknowledge, conſider, reflect. See Iſa. i. 3. Eccleſ. v. 1.

made

made the water of the Red ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day;

5 And what he did unto you in the wilderneſs, until ye came into this place:

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben; how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael.

7 But your eyes have ſeen all the great acts of the LORD, which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it;

9 And that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them and to their ſeed, a land that floweth with milk and honey.

10 For the land whither thou goeſt in to poſſeſs it *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to poſſeſs it *is* a land of hills and valleys, *and* drinketh water of the rain of heaven;

V. 10. *And wateredſt it with thy foot, as a garden of herbs*—Perhaps by treading on ſome engine that we are unacquainted with. Or, it may mean, by the labour or toil of thy feet, in fetching water from the river Nile, and diſtributing it in diſtant places.

12 A land

12 A land which the LORD thy God careth for; the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 And it ſhall come to paſs, if ye ſhall hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to ſerve him with all your heart and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

15 And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

16 Take heed to yourſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them;

17 And *then* the LORD's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit; and *leſt* ye periſh quickly from off the good land which the LORD giveth you.

18 Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children,

V. 12. *A land which the LORD thy God careth for*—Will care for, if you prove obedient. The preſent tenſe is often uſed for the future. The expreſſions ſeem to have reference to an huſbandman, who, all the year through, watches with a ſolicitous eye over his land, and takes every prudent method to render it fruitful.

V. 14. *The firſt and the latter rain*—The firſt fell about ſeed-time, in November; the latter towards earing-time, about the middle of April.

ſpeaking

ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſt of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations and mightier than yourſelves.

24 Every place whereon the ſoles of your feet ſhall tread ſhall be yours: from the wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

26 ¶ Behold, I ſet before you this day a bleſſing, and a curſe;

27 A bleſſing, if ye obey the commandments of the LORD your God, which I command you this day:

V. 21. *As the days of heaven upon earth* — This hyperbolical expreſſion ſignifies a *long ſeaſon*, ſee Pſ. lxxxix. 29. q. d. That your lives may laſt as long as the heavens endure.

28 And

28 And a curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known.

29 And it ſhall come to paſs when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

30 *Are* they not on the other ſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites which dwell in the champian over-againſt Gilgal, beſide the plain of Moreh?

31 For ye ſhall paſs over Jordan, to go into poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

1. *Moſes commands the Iſraelites to deſtroy all the monuments of idolatry.* 4. *To worſhip God in his own appointed place.* 15. *He permits them to eat fleſh, but forbids them to eat blood.* 17. *And directs them to eat holy things in the holy place.*

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the LORD God of thy fathers giveth thee to

V. 30. *Over-againſt Gilgal*—Theſe words refer to the Canaanites, one of the ſeven devoted nations, whoſe territories are here ſaid to extend from the plain of Gilgal, to the mountains of Gerizim and Ebal, near the plain or oaken grove of Moreh, ſee Gen. xii. 6. and ch. xxxv. 4.

poſſeſs it, all the days that ye live upon the earth.

2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs, ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and ye ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the LORD your God.

5 ¶ But unto the place which the LORD your God ſhall chooſe out of all your tribes to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds and of your flocks.

7 And there ye ſhall eat before the LORD your God, and ye ſhall rejoice in all that ye put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

V. 2. *And under every green tree*— The uſe of ſacred groves is of great antiquity. At firſt there were neither temples nor altars there. They were ſimple retreats for perſons devoted to the ſervice of the gods. Afterwards there were chapels and temples built, and public entertainments were held in them, after the celebration of the myſteries.

V. 5. *In the place which the LORD your God ſhall chooſe* — Stated public worſhip was to be fixed to one certain place, *where God would put his name*, i. e. Make it the peculiar ſeat of his divine preſence, ſee 1 Sam. iii. 21. ch. iv. iii. Hence Jeruſalem was afterwards called the city of Jehovah, Pſ. xlviii. 1, 8.

8 Ye

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety;

11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there: thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD.

12 And ye ſhall rejoice before the LORD your God, ye and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as he hath no part nor inheritance with you.

13 Take heed to thyſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt:

V. 8. *Every man whatſoever is right in his own eyes* — Their ambulatory and uncertain ſtate, left them at liberty with reſpect to many circumſtances concerning the worſhip of God.

V. 11. *Thither ſhall ye bring all that I command*—Prayers and praiſes might be offered up every where; but ſacrifices, as other external ceremonies of worſhip, were only acceptable when offered at the ſanctuary of JEHOVAH. The heart-breathings of the devout Jews were neither limited to place nor time; but their external worſhip was limited to one place, and its miniſtrations confined to one family. A plain intimation that they were not to laſt always.

14 But

14 But in the place which the LORD ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 ¶ Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

17 Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou muſt eat them before the LORD thy God in the place which the LORD thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy man-ſervant and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the LORD thy God in all that thou putteſt thine hands unto.

19 Take heed to thyſelf that thou forſake

V. 15. *Thou mayeſt kill and eat fleſh in all thy gates*—It is not needful that cattle be preſented and killed at the temple, as in the wilderneſs they were firſt to be preſented to God at the tabernacle, and then ſlain there. The latter, by reaſon of the nearneſs of the tabernacle, was eaſy to be complied with: but the former, by reaſon of the diſtance of the temple, with reſpect to many perſons, would be a thing almoſt impracticable. *As of the roe-buck and the hart*—Theſe are mentioned, as being allowed to be eaten, but being uſually killed before they were taken, their blood could not be poured out at the altar.

not

not the Levite, as long as thou liveſt upon the earth.

20 When the LORD thy God ſhall enlarge thy border, as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh; becauſe thy ſoul longeth to eat fleſh; thou mayeſt eat fleſh, whatſoever thy ſoul luſteth after.

21 If the place which the LORD thy God hath choſen to put his name there be too far from thee; then thou ſhalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

23 ¶ Only be ſure that thou eat not the blood: for the blood *is* the life; and thou mayeſt not eat the life with the fleſh.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it; that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the LORD.

26 Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

27 And thou ſhalt offer thy burnt-offerings

V. 23. *Be ſure that thou eat not the blood.*—Some writers ſuppoſe this to be in oppoſition to the Zabii, who ate blood by way of holding communion with dæmons, ſee 1 Cor. x. 20. whoſe food, they imagined, to be blood: but others, with more probability, think blood was forbidden to be eaten, in honour of that blood that was afterwards to be ſhed for the ſin of the world.

the

the fleſh and the blood, upon the altar of the LORD thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the LORD thy God.

29 When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land;

30 Take heed to thyſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee; and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

31 Thou ſhalt not do ſo unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods.

32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

CHAP. XIII.

1. *Enticers to idolatry, how great or nearly related ſoever they may be, are to be capitally puniſhed.* 12. *Idolatrous cities are to be entirely deſtroyed.*

IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder;

V. 1. *If there ariſe among you a prophet* — Any perſon pretending to extraordinary inſpiration. *And giveth thee a ſign or a wonder* — *A ſign* — Like

2 And

2 And the ſign or the wonder come to paſs whereof he ſpake unto thee, ſaying, Let us go after other gods, which thou haſt not known, and let us ſerve them;

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your ſoul.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye ſhall ſerve him and cleave unto him.

5 And that prophet or that dreamer of dreams ſhall be put to death, becauſe he hath ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in. So ſhalt thou put the evil away from the midſt of thee.

6 ¶ If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve

the Egyptian plagues. *A wonder*—Perhaps ſome viſible miracle. In the next verſe there is a tranſpoſition, very common in ſcripture. The two verſes may be read together thus: *If there ariſe a prophet*, &c. *ſaying, Let us go after other gods, which thou haſt not known, and let us ſerve them; and ſhall give you a ſign or a wonder, which ſhall come to paſs, according to what he ſpake unto thee.*

V. 6. *Or thy friend, which is as thine own ſoul*—See 1 Sam. xviii. 3. A faithful friend is another ſelf: the ſame ſpirit ſeems to animate two perſons, who love cordially, and according to the laws of virtue. A certain poet, ſpeaking of two friends, ſays,

"Like objects pleas'd them, and like objects pain'd,
"'Twas but one ſoul that in two bodies reign'd."

Stillingfleet's Eſſay on Converſation.

other

other gods, which thou haſt not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth;

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him:

9 ¶ But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die; becauſe he hath ſought to thruſt thee away from the LORD thy God which brought thee out of the land of Egypt, from the houſe of bondage.

11 And all Iſrael ſhall hear and fear, and ſhall do no more any ſuch wickedneſs as this is among you.

12 ¶ If thou ſhalt hear *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods, which ye have not known;

V. 9. *Thy hand ſhall firſt be upon him*—Thou ſhalt, as the witneſs, throw the firſt ſtone at him. See John viii. 7. Private conſiderations muſt give way to the good of the public, and private connections to the love of God. See Luke xiv. 26.

V. 13. *Children of Belial*—The lawleſs, or perſons ſubject to no yoke. See Judges xix. 22. 1 Sam. i. 16. From private perſons, Moſes proceeds to communities.

14 Then

14 Then ſhalt thou enquire and make ſearch and aſk diligently; and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you;

15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the ſword.

16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city and all the ſpoil thereof every whit, for the LORD thy God: and it ſhall be an heap for ever, it ſhall not be built again.

17 And there ſhall cleave nought of the curſed thing to thine hand: that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers;

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

1. *Moſes forbids their cutting themſelves at funerals.* 3. *He acquaints them what meats may, and may not, be eaten.* 29. *And gives them directions concerning tithes.*

YE *are* the children of the LORD your God: ye ſhall not cut yourſelves, nor make any baldneſs between your eyes for the dead.

V. 17. *There ſhall cleave nought of the curſed thing to thine hand*—This was an excellent law to prevent an innocent city from being ranſacked, or totally deſtroyed, for the ſake of plunder.

V. 1. *Ye ſhall not cut yourſelves*—See 1 Kings xviii. 28. *Nor make baldneſs between your eyes*—Perhaps, not ſhave the fore-part of your head, which is between your eyes, as the Heathens do.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Thou ſhalt not eat any abominable thing.

4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beaſt that parteth the hoof and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat.

7 Nevertheleſs, theſe ye ſhall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat:

10 And whatſoever hath not fins and ſcales, ye may not eat; it *is* unclean unto you.

11 *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And the glede, and the kite, and the vulture after his kind,

V. 3. *Any abominable thing*—Any thing forbidden. See Leviticus xi. 10, 12.

V. 7. *Coney*—Or, *Rock-rat.*

V. 13. *And the glede*—A bird of the vulture kind.

14 And

14 And every raven after his kind,

15 And the owl and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

21 Ye ſhall not eat *of* any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it; or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

22 ¶ Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.

23 And thou ſhalt eat before the LORD thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firſtlings of thy herds and of thy flocks: that thou mayeſt learn to fear the LORD thy God always.

24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be to

V. 21. *That dieth of itſelf*—As the blood was in it.

V. 22. *All the increaſe of thy ſeed*—This ſeems to be meant of the ſecond tithe. See Numb. xviii. 24. There were three ſorts of tithes to be paid by the people. Firſt, To the Levites, Lev. xxvii. 30—33. Deut. xviii. 1. Numb. xviii. 21, 31. Secondly, For the Lord's feaſts, &c. And Thirdly, A tithe for the poor, every third year.

far

far from thee which the LORD thy God ſhall chooſe to ſet his name there, when the LORD thy God hath bleſſed thee;

25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the LORD thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong-drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoice, thou and thine houſhold.

27 And the Levite that *is* within thy gates; thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates.

29 And the Levite, (becauſe he hath no part nor inheritance with thee) and the ſtranger and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the LORD thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1. *Moſes gives directions concerning the year of releaſe.* 7. *About lending to the poor.* 12. *The rewarding of an Hebrew ſervant.* 19. *And the ſanctifying of all firſtling-males.*

AT the end of *every* ſeven years thou ſhalt make a releaſe.

V. 29. *And the fatherleſs and the widow ſhall eat*—i. e. Of the third year's tithe, ver. 28. This was a merciful proviſion for the poor, to be eaten in their own cities and houſes; as the tithe mentioned ver. 26. called *the poor man's tithe*, was to be eaten before the Lord.

2 And

2 And this *is* the manner of the releaſe: every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*; he ſhall not exact *it* of his neighbour, or of his brother; becauſe it is called the LORD's releaſe.

3 Of a foreigner thou mayeſt exact *it again*: but *that* which is thine with thy brother thine hand ſhall releaſe;

4 Save when there ſhall be no poor among you; for the LORD ſhall greatly bleſs thee in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee: and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother;

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

V. 2. *Every creditor—ſhall releaſe*—This law ſeems to have reſpect to the indigent. *Becauſe it is the LORD's releaſe*—Or, *Becauſe the LORD's releaſe hath been*, or, *is proclaimed.*

V. 3. *Of a foreigner thou mayeſt exact it again*—i. e. An alien, one who is neither a native Iſraelite, nor a proſelyte.

V. 4. *Save when there ſhall be no poor*—Or, *To the end that there be no poor among you,*

9 Beware

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe, is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 *And* if thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

V. 9. *And thine eye be evil*—An evil-eye ſignifies a covetous and hard-hearted diſpoſition, Prov. xxiii. 6, 7. Matt. xx. 15. As a bountiful eye is a ſign of a generous and charitable ſoul, Prov. xxii. 9.

V. 11. *The poor ſhall never ceaſe out of the land*—There always will be ſome needy perſons, to whom you may communicate your bounty, ſee Mark xiv. 7.

16 And

16 And it ſhall be, if he ſay unto thee, I will not go away from thee; becauſe he loveth thee and thine houſe, becauſe he is well with thee;

17 Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever. And alſo unto thy maid-ſervant thou ſhalt do likewiſe.

18 It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant *to thee*, in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

19 All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the LORD thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat it before the LORD thy God year by year, in the place which the LORD ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof; thou ſhalt pour it upon the ground as water.

V. 19. *With the firſtling of thy bullock* —Rather, *With the firſtling of thy herd. Nor ſhear the firſtling of thy ſheep*—The word rendered *ſhear*, ſignifies to pluck off. The uſual method before ſhearing was invented.

CHAP.

CHAP. XVI.

1. *Moſes repeats the law concerning the paſſover.* 9. *The feaſt of weeks or Pentecoſt.* 13. *The feaſt of tabernacles.* 16. *He orders all the males to attend them.* 18. *He enjoins the appointment of judges and officers.* 21. *And forbids the planting of groves.*

OBSERVE the month of Abib, and keep the paſſover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſſover unto the LORD thy God, of the flock and the herd, in the place which the LORD ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction: for thou cameſt forth out of the land of Egypt in haſte: that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt all the days of thy life.

4 And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days: neither ſhall there *any thing* of the fleſh which thou ſacrificedſt the firſt day at even remain all night until the morning.

5 Thou mayeſt not ſacrifice the paſſover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God ſhall chooſe to place his name in, there thou

V. 3. *Even the bread of affliction*— It was inſipid, and not eaſily digeſted, and was to remind them of their afflictive ſituation in Egypt.

ſhalt

ſhalt ſacrifice the paſſover at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt.

7 And thou ſhalt roaſt, and eat *it* in the place which the LORD thy God ſhall chooſe: and thou ſhalt turn in the morning, and go unto thy tents.

8 Six days thou ſhalt eat unleavened bread: and on the ſeventh day *ſhall be* a ſolemn aſſembly to the LORD thy God; thou ſhalt do no work *therein.*

9 ¶ Seven weeks ſhalt thou number unto thee, begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn.

10 And thou ſhalt keep the feaſt of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the LORD thy God,* according as the LORD thy God hath bleſſed thee.

11 And thou ſhalt rejoice before the LORD thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which the LORD thy God hath choſen to place his name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 ¶ Thou ſhalt obſerve the feaſt of taberna-

V. 7. *And thou ſhalt turn in the morning, and go unto thy tents*—i. e. Thy habitations. They, at that time, dwelt in tents.

cles ſeven days, after that thou haſt gathered in thy corn and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates.

15 Seven days ſhalt thou keep a ſolemn feaſt unto the LORD thy God in the place which the LORD ſhall chooſe: becauſe the LORD thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoice.

16 Three times in a year ſhall all thy males appear before the LORD thy God in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the LORD empty:

17 Every man *ſhall give* as he is able, according to the bleſſing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers ſhalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgment.

19 Thou ſhalt not wreſt judgment; thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.

V. 16. *All thy males*—All from twenty to fifty years old.

V. 18. *In all thy gates*—Their courts uſed to be kept in chambers over their gates.

V. 19. *A gift doth blind the eyes of the wiſe*—It, too often, biaſſes the judgment, and makes men partial.

20 That

20 That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou ſhalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou ſhalt make thee.

22 Neither ſhalt thou ſet thee up *any* image; which the LORD thy God hateth.

CHAP. XVII.

1. *Moſes enjoins the Iſraelites to put idolaters to death.* 8. *Difficult cauſes are to be referred to the Sanhedrim.* 14. *The election and duty of a king.*

THOU ſhalt not ſacrifice unto the LORD thy God *any* bullock or ſheep wherein is blemiſh, *or* any evil-favouredneſs: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedneſs in the ſight of the LORD thy God, in tranſgreſſing his covenant,

3 And hath gone and ſerved other gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded;

4 And it be told thee, and thou haſt heard *of it*, and enquired diligently, and behold, *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman which have committed that wicked thing, unto thy gates, *even* that man or that woman, and

and ſhalt ſtone them with ſtones, till they die.

6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death be put to death; *but* at the mouth of one witneſs he ſhall not be put to death.

7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people. So thou ſhalt put the evil away from among you.

8 ¶ If there ariſe a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy within thy gates: then ſhalt thou ariſe, and get thee up unto the place which the LORD thy God ſhall chooſe;

9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgment.

10 And thou ſhalt do according to the ſentence which they of that place which the LORD ſhall chooſe ſhall ſhew thee; and thou ſhalt obſerve to do according to all that they inform thee:

11 According to the ſentence of the law which

V. 7. *The hands of the witneſſes ſhall firſt be upon him*—The law that enjoins the putting of idolaters to death, has relation either to *native Jews* or *proſelytes*. In them the crime of idolatry was high-treaſon againſt God their Sovereign. But in this caſe, as in all important matters, where life and death were concerned, the cleareſt and fulleſt evidence was required, at leaſt two or three credible witneſſes; and that theſe might have the greater awe upon them, they are commanded to be the firſt to lay their hands upon the heads of the perſon accuſed.

V. 9. *And thou ſhalt come*—Or, *Thou ſhalt come unto the prieſts the Levites*, or *unto the judge*—Either the ſupreme judge whom God had raiſed up, ſee Judges vi. 34. ch. xi. 29. 1 Sam. vii. 3. or the high prieſt.

they

they ſhall teach thee, and according to the judgment which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee to the right hand nor to the left.

12 And the man that will do preſumptuouſly, and will not hearken unto the prieſt that ſtandeth to miniſter there before the LORD thy God, or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me;

15 Thou ſhalt in any wiſe ſet *him* king over thee, whom the LORD thy God ſhall chooſe; *one* from among thy brethren ſhalt thou ſet king over thee, thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother.

16 ¶ But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid unto you, Ye ſhall henceforth return no more that way.

V. 14. *I will ſet a king over me*—We will be governed as other nations are. Moſes, in this place, appears to foretell what afterwards came to paſs. See 1 Sam. viii. 5. chap. xix. 20.

V. 15. *Whom the LORD ſhall chooſe*—Either by the miniſtry of his prophets, by Urim and Thummim, or by lot. The king of Iſrael did not reign in his own right; he was only God's deputy or viceroy. *One from among thy brethren ſhalt thou ſet king*—Not a foreigner, much leſs an idolater, but a Jew both by nation and religion.

17 Neither

17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites.

19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and theſe ſtatutes, to do them;

20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom, he and his children in the midſt of Iſrael.

CHAP. XVIII.

1. *Moſes forbids the Iſraelites to uſe divinations.* 15. *He promiſes them a prophet like himſelf, whom he enjoins them to obey.* 20. *He commands them to put falſe prophets to death, and gives them a ſign whereby they may know them.*

THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore ſhall they have no inheritance

V. 18. *He ſhall write him a copy of this law*—Either this book of *Deuteonomy*, which is an abſtract of the law, or the whole five books of Moſes. *Out of that which is before the prieſts*—i. e. The original, uncorrupted copy, which was kept in the ſanctuary.

V. 19. *And he ſhall read therein*—It is uſeleſs to have bibles, unleſs we read them. And in vain do we read them, unleſs we meditate on what we read, and endeavour to underſtand it. And even the underſtanding of it, will be of little avail to us, unleſs it influence our practice.

among

among their brethren: the LORD *is* their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhall be the prieſts due from the people, from them that offer a ſacrifice whether *it be* ox or ſheep; and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw.

4 The firſt fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the LORD, him and his ſons for ever.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the LORD ſhall chooſe;

7 Then he ſhall miniſter in the name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

8 They ſhall have like portions to eat, beſide that which cometh of the ſale of his patrimony.

9 When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch,

V. 3. *From them that offer a ſacrifice*—Or, *This ſhall be the prieſt's due from them who ſlay an animal*—See Gen. xliii. 16.

V. 10. *That uſeth divination*—Either by lot, arrow, or ſerpents.

11 Or

11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations the LORD thy God doth drive them out from before thee.

13 Thou ſhalt be perfect with the LORD thy God.

14 For theſe nations which thou ſhalt poſſeſs hearkened unto obſervers of times, and unto diviners; but as for thee, the LORD thy God hath not ſuffered thee ſo *to do.*

15 ¶ The LORD thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the LORD my God, neither let me ſee this great fire any more, that I die not.

17 And the LORD ſaid unto me, They have well *ſpoken that* which they have ſpoken.

18 I will raiſe them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.

19 And it ſhall come to paſs, *that* whoſoever

V. 11. *A conſulter with familiar ſpirits*—Or, one who conſults *Pythos. Or a necromancer*—Or, one who conſults the dead.

V. 15. *Will raiſe thee up a prophet like unto me*—viz. The *Meſſiah*; who was like unto *Moſes*, in being raiſed up from among his brethren, having immediate communications with the Deity, in performing ſigns and wonders, and, more particularly, in being a *ſecond law-giver*. Luke vii. 16. John vii. 40. ch. xii. 49. ch. xvii. 8. and Acts iii. 22. ch. vii. 37.

will

will not hearken unto my words which he ſhall ſpeak in my name, I will require *it* of him.

20 ¶ But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 ¶ And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a prophet ſpeaketh in the name of the LORD, if the thing follow not, nor come to paſs, that *is* the thing which the LORD hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

CHAP. XIX.

1. *Three cities of refuge are to be appointed.* 11. *Intentional murderers are to be put to death.* 16. *The puniſhment of the falſe witneſs.*

WHEN the LORD thy God hath cut off the nations whoſe land the LORD thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſs it.

3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every ſlayer may flee thither.

V. 3. *Thou ſhalt prepare thee a way* — Smooth, plain, and without obſtructions, with proper directing poſts, that the ſlayer be not hindered in his flight from the avenger of blood; ſee Luke iii. 4, 5.

4 ¶ And this *is* the caſe of the ſlayer which ſhall flee thither, that he may live; whoſo killeth his neighbour ignorantly, whom he hated not in time paſt;

5 As when a *man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die; he ſhall flee unto one of thoſe cities, and live:

6 Leſt the avenger of blood purſue the ſlayer while his heart is hot, and overtake him, becauſe the way is long, and ſlay him; whereas he *was* not worthy of death, inaſmuch as he hated him not in time paſt.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the LORD thy God enlarge thy coaſt, as he hath ſworn unto thy fathers, and give thee all the land which he promiſed to give unto thy fathers;

9 If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then ſhalt thou add three cities more for thee beſide theſe three:

10 That innocent blood be not ſhed in thy land which the LORD thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die, and fleeth into one of theſe cities:

12 Then

12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

14 Thou ſhalt not remove thy neighbour's *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

15 One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

16 ¶ If a falſe witneſs riſe up againſt any man to teſtify againſt him *that which is* wrong;

17 Then both the men between whom the controverſy *is* ſhall ſtand before the LORD, before the prieſts, and the judges which ſhall be in thoſe days;

18 And the judges ſhall make diligent inquiſition; and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother;

19 Then ſhall ye do unto him, as he had thought to have done unto his brother. So ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

V. 16. *If a falſe witneſs riſe up to teſtify againſt him that which is wrong* —i. e. To accuſe him, to lay any crime to his charge.

21 And

21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

1. *Moſes commands the prieſts to exhort the people who are going to battle.* 5. *To diſmiſs thoſe who have juſt built them houſes, planted a vineyard, or are lately married, from the army, together with the fearful.* 10. *To proclaim peace to cities, before they beſiege them, and that fruit-trees ſhall not be deſtroyed.*

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 ¶ And it ſhall be when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, ye approach this day unto battle againſt your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them.

4 For the LORD your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go

V. 3. *Fear not, and do not tremble* —Or, *make haſte*—2 Sam. iv. 4. It ſignifies to be *in haſte*, or *hurry*, through fear.

V. 5. *Not dedicated it* — Taken poſſeſſion and *feaſted* his friends in it. See the 30th Pſalm, and Nehem. xii. 27.

and

and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him go and return unto his houſe, leſt his brethren's heart faint as well as his heart.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it:

V. 6. *And not yet eaten of it*—Or, *Hath not yet taken of it for a common uſe.* — The fruit of the fifth year was *common*, for the owner's uſe: Whereas the fruit of the *fourth* year was to be eſteemed ſacred, and to be eaten only at the ſanctuary; and the fruit of the three firſt years was not to be eaten at all. Leviticus xix. 24, 25.

V. 11. *If it make thee anſwer of peace*—Accept the offered conditions, viz. Firſt, To renounce idolatry. Secondly, To become ſubjects to the Jews. And, Thirdly, To pay them an annual tribute.

13 And

13 And when the LORD thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the littte ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thyſelf: and thou ſhalt eat the ſpoil of thine enemies which the LORD thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 ¶ But of the cities of theſe people which the LORD thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth.

17 But thou ſhalt utterly deſtroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations which they have done unto their gods, ſo ſhould ye ſin againſt the LORD your God.

19 When thou ſhalt beſiege a city a long time in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof, by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the ſiege,

20 Only the trees which thou knoweſt that

V. 19. *For the tree of the field is man's life*—Or, *The tree of the field is for man*—i. e. For his uſe and benefit.

they

they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

CHAP. XXI.

1. *The expiation of uncertain murder.* 10. *Concerning marriages with captives.* 15. *The rights of the firſt-born.* 18. *The puniſhment of rebellious ſons.* 22. *And the burial of malefactors.*

IF *one* be found ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city, ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke:

4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifer's neck there in the valley.

5 And the prieſts the ſons of Levi ſhall come near; for them the LORD thy God hath choſen to miniſter unto him, and to bleſs in the name of the LORD: and by their word ſhall every controverſy and every ſtroke be *tried.*

6 And all the elders of that city *that are* next unto the ſlain *man,* ſhall waſh their hands over the heifer that is beheaded in the valley:

7 And

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O LORD, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſrael's charge. And the blood ſhall be forgiven them.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the LORD.

10 When thou goeſt forth to war againſt thine enemies, and the LORD thy God hath delivered them into thine hands, and thou haſt taken them captive,

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife;

12 Then thou ſhalt bring her home to thine houſe; and ſhe ſhall ſhave her head and pare her nails:

13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will; but thou ſhalt not ſell her at all for money, thou

V. 13. *The raiment of her captivity from off her*—Or, *And ſhe ſhall put off the raiment which ſhe wore when ſhe was taken captive* — She was now to be in the ſtate and habit of mourning. *And bewail*—Either their death, or which was in effect the ſame, her final ſeparation from them.

ſhalt

ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved, and the hated: and *if* the firſt-born ſon be her's that was hated:

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved firſt-born, before the ſon of the hated, *which is indeed* the firſt-born:

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength; the right of the firſt-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil

V. 14. *Becauſe thou haſt humbled her*—Either haſt had carnal knowledge of her, ſee ch. xxii. 29. Judges xix. 24. Or, haſt *afflicted* or *mortified her*, Exod. i. 11. Pſ. lxxxviii. 7.

V. 19. *His father and his mother*—The conſent of both is required, to prevent the abuſe of this law to cruelty. *Unto the elders of his city*—Which was a ſufficient caution, to preſerve children from the malice of any hard-hearted parent,

away from among you; and all Iſrael ſhall hear, and fear.

22 And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day: for he that is hanged *is* accurſed of God: that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAP. XXII.

1. *Laws reſpecting ſtrayed or fallen cattle.* 5. *A diſtinction of apparel between perſons of a different ſex.* 13. *Concerning falſe accuſation.* 22. *And the puniſhment of uncleanneſs.*

THOU ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment; and with all loſt things of thy brother's, which he hath loſt and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf.

4 Thou ſhalt not ſee thy brother's aſs, or his

V. 23. *He that is hanged is accurſed of God*—A criminal in his ſight, or legally impure. Or, it may typify, that Chriſt ſhould ungergo this execrable puniſhment, and be *made a curſe for us*, Gal. iii. 13.

ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a woman's garment: for all that do ſo *are* abomination unto the LORD thy God.

6 If a bird's neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young:

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

9 Thou ſhalt not ſow thy vineyard with divers ſeeds; leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 Thou ſhalt not plow with an ox and an aſs together.

V. 5. *That which pertaineth to the man*—Or, *A woman ſhall not wear man's clothes, neither ſhall a man put on woman's clothes*—As opening a door to all impurity. Some writers ſuppoſe, that this alludes to certain idolatrous practices.

V. 6. *That it may be well with thee*—Compaſſion ſhewn to the miſerable and helpleſs, is both pleaſing to God, and a dictate of humanity.

V. 8. *A battlement*—A fence or breaſt-work, becauſe the roofs of their houſes were made flat, that men might walk on them. *Blood*—The guilt of blood, by a man's fall from the top of thy houſe, through thy neglect of this neceſſary proviſion.

V. 10. *With an ox and an aſs together*—Thou ſhalt not mix clean animals with unclean. See 2 Cor. vi. 14.

11 Thou

11 Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen, together.

12 Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thyſelf*.

13 If any man take a wife, and go in unto her, and hate her,

14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel and her mother take and bring forth *the tokens of* the damſel's virginity unto the elders of the city in the gate:

16 And the damſel's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughter's virginity. And they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man, and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel; becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door

door of her father's houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe. So ſhalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman. So ſhalt thou put away evil from Iſrael.

23 If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her;

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man, becauſe he hath humbled his neighbour's wife. So thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man force her, and lie with her; then the man only that lay with her ſhall die:

26 But unto the damſel thou ſhalt do nothing: *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter:

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

V. 27. *The damſel cried*—Which is in that caſe to be preſumed; charity obliging us to believe the beſt, till the contrary be manifeſted.

29 Then

29 Then the man that lay with her ſhall give unto the damſel's father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her; he may not put her away all his days.

30 ¶ A man ſhall not take his father's wife, nor diſcover his father's ſkirt.

CHAP. XXIII.

1. *Eunuchs, Baſtards, Moabites, and Ammonites, are to be excluded from the congregation of the* LORD. 9. *No uncleanneſs is to be in the camp.* 17. *The daughters of Iſrael are forbidden to be harlots.* 19. *Uſury is unlawful.*

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the LORD.

2 A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite ſhall not enter into the congregation of the LORD, even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee

V. 1. *He that is wounded*—A phraſe denoting an eunuch. *Shall not enter into the congregation of the Lord*—Shall not be admitted to honours and offices either in the church or commonwealth of Iſrael; and ſo the *congregation of the Lord* doth not here ſignify, the body of the people, but the ſociety of the elders or rulers of the people.

V. 4. *Becauſe they met you not with bread and water in the way*—As the manner of thoſe times was to wait and provide for ſtrangers and travellers, which was the more neceſſary, becauſe in thoſe times and countries there were no public houſes of entertainment.

Balaam

Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee:

5 Nevertheleſs, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their peace nor their proſperity all thy days for ever.

7 Thou ſhalt not abhor an Edomite; for he *is* thy brother: thou ſhalt not abhor an Egyptian; becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them ſhall enter into the congregation of the LORD in their third generation.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 If there be among you any man that is not clean by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 Thou ſhalt have a place alſo without the camp whither thou ſhalt go forth abroad.

13 And thou ſhalt have a paddle upon thy weapon; and it ſhall be when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and

V. 7. *Thou waſt a ſtranger*—And did receive habitation, protection, and proviſion from them for a long time; which kindneſs thou muſt not forget for their following perſecution.

V. 9. *Keep from every wicked thing*—Then eſpecially take heed, becauſe that is a time of confuſion and licentiouſneſs; when the laws of God and man cannot be heard for the noiſe of arms; and becauſe the ſucceſs of arms depends only on God's bleſſing.

ſhalt

ſhalt turn back and cover that which cometh from thee.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy that he ſee no unclean thing in thee, and turn away from thee.

15 Thou ſhalt not deliver unto his maſter the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him.

17 There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog, into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

19 Thou ſhalt not lend upon uſury to thy brother, uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto a ſtranger thou mayeſt lend upon uſury: but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may bleſs

V. 18. *The hire of a whore*—This is oppoſed to the practice of the Gentiles, who allowed both ſuch perſons and the oblations they made out of their infamous gains; and ſome of them kept lewd women, who proſtituted themſelves in the temples, to the honour of their falſe gods, and offered part of their profit to them. *Or the price of a dog*—It ſeems to mean the hire of a whoremonger or ſodomite. Such are called *dogs*, Rev. xxii. 15. And it is not improbable they are called ſo here. From theſe God would not accept of any offering.

thee

thee in all that thou ſetteſt thine hand to in the land whither thou goeſt to poſſeſs it.

21 ¶ When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips thou ſhalt keep and perform, *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

24 ¶ When thou comeſt into thy neighbour's vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel.

25 When thou comeſt into the ſtanding-corn of thy neighbour, then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbour's ſtanding-corn.

CHAP. XXIV.

1. *Concerning divorce.* 7. *Man-ſtealers are to be put to death.* 10. *Concerning pledges.* 14. *Daily wages.* 17. *Of mercy to the poor.*

WHEN a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her; then let him write her

V. 1. *Some uncleanneſs in her*—Some hateful thing, ſome diſtemper of body or quality of mind not obſerved before marriage: or ſome light carriage, as this phraſe commonly ſignifies, but not amounting to adultery. *Let him write*—This is not a command as ſome of the Jews underſtood it, nor an allowance and approbation, but merely a permiſſion of that practice for prevention of greater miſchiefs, and this only until the time of reformation, till the coming of the Meſſiah, when things were to return to their firſt inſtitution and pureſt condition.

a bill of divorcement, and give *it* in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, ſhe may go and be another man's *wife.*

3 And *if* the latter huſband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the latter huſband die, which took her *to be* his wife;

4 Her former huſband, which ſent her away, may not take her again to be his wife, after that ſhe is defiled: for that *is* abomination before the LORD; and thou ſhalt not cauſe the land to ſin which the LORD thy God giveth thee *for* an inheritance.

5 When a man hath taken a new wife, he he ſhall not go out to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall cheer up his wife which he hath taken.

6 ¶ No man ſhall take the nether or the upper millſtone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

8 ¶ Take heed in the plague of leproſy, that thou obſerve diligently and do according to all

V. 4. *After that ſhe is defiled*— i. e. Unclean, as to her firſt huſband, having been lain with by a ſecond.

that

that the prieſts the Levites ſhall teach you: as I commanded them, *ſo* ye ſhall obſerve to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge.

11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou ſhalt not ſleep with his pledge.

13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the LORD thy God.

14 ¶ Thou ſhalt not oppreſs an hired ſervant *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates:

15 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it; for he *is* poor, and ſetteth his heart upon it: leſt he cry

V. 10. *Thou ſhalt not go into his houſe*—To prevent both the poor man's reproach by having his wants expoſed, and the creditor's greedineſs which might be occaſioned by the ſight of ſomething which he deſired, and the debtor could not ſpare.

V. 11. *The pledge*—He ſhall chuſe what pledge he pleaſes, provided it be ſufficient for the purpoſe.

V. 12. *Thou ſhalt not ſleep*—But reſtore it before night, which intimates that he ſhould take no ſuch thing for pledge, without which a man cannot ſleep.

V. 15. *And ſetteth his heart upon it*—Or, *For from hence he ſupports his ſoul*, or *life*—*The bread of the needy is their life*, ſaith the ſon of Sirach; *he that defraudeth him thereof is a man of blood: he that taketh away his neighbour's living ſlayeth him.* Eccluſ. xxxiv. 21.

againſt

againſt thee unto the LORD, and it be a ſin unto thee.

16 ¶ The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin.

17 Thou ſhalt not pervert the judgment of the ſtranger, *nor* of the fatherleſs; nor take a widow's raiment to pledge:

18 But thou ſhalt remember that thou waſt a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands.

20 When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

V. 16. *Not put to death*—If the one be free from the guilt of the others ſin, except in thoſe caſes where the Sovereign Lord of life and death, before whom none is innocent, hath commanded it, as Deut. xiii. Joſh. vii. 24. For though God doth viſit the father's ſins upon the children, Exod. xx. yet he will not ſuffer men to do ſo.

CHAP.

CHAP. XXV.

1. *Stripes muſt not exceed forty.* 5. *The brother muſt marry, in caſe the huſband died childleſs, his brother's widow.* 13. *There muſt be a juſt weight, and a juſt meaſure.* 17. *The remembrance of Amalek is to be blotted out.*

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them; then they ſhall juſtify the righteous, and condemn the wicked.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down and to be beaten before his face, according to his fault, by a certain number.

3 Forty ſtripes he may give him, *and* not exceed: leſt, *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

4 ¶ Thou ſhalt not muzzle the ox when he treadeth out *the corn.*

5 ¶ If brethren dwell together, and one of them die and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her huſband's brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſband's brother unto her.

6 And it ſhall be, *that* the firſt-born which ſhe beareth ſhall ſucceed in the name of his brother *which is* dead, that his name be not put out of Iſrael.

V. 3. *Forty ſtripes*—See 2 Cor. xi. 24. Yet the military laws of England allow a poor ſoldier to be beaten with four or five hundred. How merciful and humane! But would it not be ſurpriſing if the makers of military laws conſulted the dictates of humanity?

V. 5. *Her huſband's brother*—The next unmarried relation, whether a brother, or next kinſman. See Ruth iv. 4.

7 And

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and ſay, My huſband's brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſband's brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her;

9 Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brother's houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

11 ¶ When men ſtrive together one with another, and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets;

12 Then thou ſhalt cut off her hand, thine eye ſhall not pity *her*.

13 ¶ Thou ſhalt not have in thy bag divers weights, a great and a ſmall.

14 Thou ſhalt not have in thine houſe divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt

V. 9. *And looſe his ſhoe from off his foot*—To intimate the reſignation of his right, and that, for his want of nutural affection, he deſerved to be degraded into the condition of a ſlave. See Iſaiah xx. 2, 4. *And ſpit in his face* — Or, *Spit before his face*—i. e. In his ſight, ſee chapter iv. 37. in token of ſcorn and reſentment.

weight,

weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way when ye were come forth out of Egypt;

18 How he met thee by the way, and ſmote the hind-moſt of thee, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore, it ſhall be, when the LORD thy God hath given thee reſt from all thine enemies round about in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it, *that* thou ſhalt blot out the remembrance of Amalek from under heaven; thou ſhalt not forget *it*.

CHAP. XXVI.

1. *Moſes appoints a form of confeſſion for the perſon who offers the firſt-fruits and tithes.* 16. *He binds the precepts upon the Iſraelites by the divine authority.*

AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein:

2 That thou ſhalt take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and ſhalt

ſhalt put *it* in a baſket, and ſhall go unto the place which the LORD thy God ſhall chooſe to place his name there:

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the country which the LORD ſware unto our fathers for to give us.

4 And the prieſt ſhall take the baſket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak and ſay before the LORD thy God, A Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation great, mighty, and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an out-ſtretched arm, and with great terribleneſs, and with ſigns and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

V. 2. *Shall put it in a baſket* — The baſkets uſed by the rich, upon this occaſion, are ſaid to have been, ſometimes, of ſilver, or overlaid with gold. Theſe were returned to the owners. But wicker baſkets the prieſt uſually kept, together with the firſt-fruits.

V. 5. *A Syrian*—By deſcent, Abraham being a native of Syria. *Ready to periſh* — Or, *Wandering*. Some critics render the verſe, *Famine urged my father, who deſcended into Egypt.*

10 And

10 And now behold, I have brought the firſt-fruits of the land which thou, O LORD, haſt given me. And thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God.

11 And thou ſhalt rejoice in every good *thing* which the LORD thy God hath given unto thee and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

12 When thou haſt made an end of tithing all the tithes of thine increaſe the third year, *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled;

13 Then thou ſhalt ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou haſt commanded me.

15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto

V. 10. *And worſhip before the LORD* —i. e. Bow his body towards the holy place, in token of reverence and thankfulneſs.

V. 12. *The year of tithing, and haſt given to the Levite, the fatherleſs, &c.* —When a tithe is given to the poor, as well as to the Levites.

our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart and with all thy ſoul.

17 Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes and his commandments and his judgments, and to hearken unto his voice.

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments;

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

1. *Moſes commands to write the law upon ſtones.* 11. *He enjoins ſix of the tribes to ſtand upon mount Gerizim to bleſs, and ſix upon mount Ebal to curſe.* 14. *And orders that the Levites pronounce the curſe.*

AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And it ſhall be on the day when ye ſhall paſs over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter:

V. 18. *That thou ſhouldeſt keep*—Or, *If thou ſhalt keep his commandments.*

3 And

3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 ¶ And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly.

9 And Moſes and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael; this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments and his ſtatutes which I command thee this day.

11 And Moſes charged the people the ſame day, ſaying,

V. 3. *All the words of this law*—Probably refers to the *ten commandments*, ſee chap. iv. 13. and Exod. xxxiv. 28. Or, to the *bleſſings* and *curſings* hereafter inſerted; ſee Joſh. viii. 34.

V. 4. *Set up theſe ſtones in mount Ebal*—Rather, *By mount Ebal.* As not *Upon mount Gerizim*, verſe 12. and not *Upon mount Ebal*, verſe 13. But *By mount Gerizim*, and *By mount Ebal.*

12 Theſe

12 Theſe ſhall ſtand upon mount Gerizim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place*. And all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father or his mother. And all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbour's land-mark. And all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the blind to wander out of the way. And all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow. And all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his father's wife; becauſe he uncovereth his father's ſkirt. And all the people ſhall ſay, Amen.

V. 12. *To bleſs the people*—By ſaying, *Amen*, after the *bleſſing* was read: as their oppoſites ſaid *Amen*, after the reading of each curſe.

V. 15. *Curſed be the man that maketh any graven or molten image*—Or, *Curſed is the man*—The word, *be*, is not in the original. The word, *Amen*, hath, ſometimes, the force of an oath, as Numb. v. 22. Sometimes it implies aſſent or approbation only, as in this place; and, ſometimes, it is uſed for confirmation, as Jeremiah xxviii. 6.

21 Curſed

21 Curſed *be* he that lieth with any manner of beaſt. And all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother. And all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother-in-law. And all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly. And all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon. And all the people ſhall ſay, Amen.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them. And all the people ſhall ſay, Amen.

CHAP. XXVIII.

1. *Here are the bleſſings of obedience.* 15. *And the curſes of diſobedience.*

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day; that the LORD thy God will ſet thee on high above all nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

V. 26. *That confirmeth not*—Or, *Performeth not*—See 1 Sam. xv. 11. and Gal. iii. 10.

V. 1. *To do all his commandments*—Moſes enjoined nothing to the Iſraelites, either with reſpect to matters of faith or practice, ſave what God had commanded him, ſee ch. vi. 1. and ch. xxvi. 16, 18. A good example for church-governors to copy after.

V. 2. *Shall overtake thee*—Shall be thy portion without thy purſuit of them. Moſes ſpeaks chiefly of temporal good and evil.

3 Bleſſed

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy baſket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways.

8 The LORD ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the LORD thy God giveth thee.

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth ſhall ſee that thou art called by the name of the LORD: and they ſhall be afraid of thee.

11 And the LORD ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee.

12 The LORD ſhall open unto thee his good treaſure, the heaven to give thee rain unto thy

V. 12. *His good treaſure*—The heaven or clouds.

land

land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the LORD ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to obſerve and to do *them*:

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy baſket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, for to do; until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me.

21 The

21 The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it.

22 The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew; and they ſhall purſue thee until thou periſh.

23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron.

24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed.

25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth.

26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The LORD ſhall ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.

29 And thou ſhalt grope at noon-day, as the blind gropeth in darkneſs, and thou ſhalt not proſ-

V. 24. *Powder and duſt* — Or, *The* LORD *ſhall give to thy land, inſtead of rain, duſt and ſand, which ſhall fall from heaven upon thee,* ſee Exod. ix. 9.

V. 27. *The botch of Egypt*—Some writers render this, the *Elephantiaſis*, or kind of leproſy.

per

per in thy ways: and thou ſhalt be only oppreſſed and ſpoiled evermore; and no man ſhall ſave *thee.*

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them.*

32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not eat up; and thou ſhalt be only oppreſſed and cruſhed away:

34 So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhall ſmite thee in the knees and in the legs with a ſore botch that cannot be healed, from the ſole of thy feet unto the top of thy head.

36 The LORD ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all nations whither the LORD ſhall lead thee.

38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards and dreſs *them*, but ſhalt neither drink *of* the wine, nor gather *the grapes*: for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thyſelf* with the oil: for thine olive ſhall caſt *his fruit*.

41 Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the locuſt conſume.

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head and thou ſhalt be tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed; becauſe thou hearkenedſt not unto the voice of the LORD thy God, to keep his commandments and his ſtatutes which he commanded thee.

46 And they ſhall be upon thee for a ſign and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the LORD thy God

God with joyfulneſs and with gladneſs of heart, for the abundance of all *things*;

48 Therefore ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things*: and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee.

49 The LORD ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth; a nation whoſe tongue thou ſhalt not underſtand;

50 A nation of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young;

51 And he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates throughout all thy land which the LORD thy God hath given thee.

53 And thou ſhalt eat the fruits of thine own body, the fleſh of thy ſons and of thy daughters which the LORD thy God hath given thee, in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee:

54 *So that* the man *that is* tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and

and toward the remnant of his children which he ſhall leave.

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhalt be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter,

57 And towards her young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

58 If thou wilt not obſerve to do all the words of this law *that* are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues and of long continuance, and ſore ſickneſſes and of long continuance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee.

61 Alſo every ſickneſs and every plague which *is* not written in the book of this law, them will the

the LORD bring upon thee, until thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude; becauſe thou wouldeſt not obey the voice of the LORD thy God.

63 And it ſhall come to paſs, *that* as the LORD rejoiced over you to do you good, and to multiply you; ſo the LORD will rejoice over you to deſtroy you, and to bring you to nought: and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

64 And the LORD ſhall ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee: and thou ſhall fear day and night, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning: for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the LORD ſhall bring thee into Egypt

V. 63. *The LORD will rejoice over you to deſtroy you*—God doth not delight in the death (or deſtruction) of a ſinner, in itſelf, Ezek. xxxiii. 11. Yet he doth rejoice (or take delight) in glorifying his juſtice upon incorrigible ſinners, ſeeing the exerciſe of all his attributes muſt needs pleaſe him, elſe he could not be perfectly happy.

again

again with ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ſhall ye be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you*.

CHAP. XXIX.

1. *God's covenant is with the whole people of Iſrael.* 2. *A recital of his dealings with them.* 9. *Moſes exhorts the Iſraelites to keep covenant with God.* 18. *And ſeverely threatens them if they break it.*

THESE *are* the words of the covenant which the LORD commanded Moſes to make with the children of Iſrael in the land of Moab, beſide the covenant which he made with them in Horeb.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land;

3 The great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

V. 68. *By the way whereof I ſpake unto thee*—Or, *to the way*, or *place, whereof I ſaid, Ye ſhall ſee it no more again*—See ch. xvii. 16. *Ye ſhall be ſold unto your enemies* — i. e. *Offered to ſale.* How terribly have theſe curſes been fulfilled upon the Jews, both by the Babylonians and Romans! And the fulfilment of them is an irrefragable, as well as continual proof, of the *Divine Legation* of *Moſes*.

V. 1. *Theſe are the words which the LORD commanded Moſes*—This verſe more properly belongs to the preceding chapter.

V. 2. *Ye have ſeen* — Moſes here ſpeaks to the Iſraelites as one entire body, including the fathers and their poſterity.

V. 4. *Hath not given you an heart to perceive*—Their non-improvement of the light he had given them, and their fighting againſt his divine operations, having prevented it. See Iſai. lxiii. 9, 10.

"He will'd their good: but they refus'd his grace."

5 And

5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoes is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or ſtrong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh:

9 Keep therefore the words of this covenant, and do them, that ye may proſper in all that ye do.

10 ¶ Ye ſtand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou ſhouldeſt enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may eſtabliſh thee to-day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

V. 6. *That ye might know that I am the LORD your God*—It ſhould rather be, *That ye might know that the LORD is your God.*

14 Neither

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not here with us this day.

16 For ye know how we have dwelt in the land of Egypt: and how we came through the nations which ye paſſed by;

17 And ye have ſeen their abominations and their idols, wood and ſtone, ſilver and gold, which *were* among them.

18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations: leſt there ſhould be among you a root that beareth gall and wormwood;

19 And it come to paſs, when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace though I walk, in the imagination of mine heart to add drunkenneſs to thirſt:

20 The LORD will not ſpare him, but then the anger of the LORD and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

V. 15. *With him who is not here with us*—See Rom. i. 14. and chap. ii. 9, 10.

V. 18. *A root that beareth gall and wormwood*—See Heb. xii. 15.

V. 19. *To add drunkenneſs to thirſt*—The words may be rendered, *To add thirſt to drunkenneſs*; and ſo the ſenſe may be, that when he hath multiplied his ſins, and made himſelf as it were drunk with them, yet he is not ſatisfied therewith, but ſtill whets his appetite, and provokes his thirſt after more, as drunkards often uſe means to make them thirſt after more drink.

21 And

21 And the LORD ſhall ſeparate him unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant *that are* written in this book of the law:

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone and ſalt *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and his wrath:

24 Even all nations ſhall ſay, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that are* written in this book:

28 And the LORD rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1. *Mercies are promiſed to the penitent.* 11. *The righteouſneſs of faith is ſet before them.* 15. *Life and death are offered to their choice.*

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul;

3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

V. 29. *Secret things belong to the LORD*—The ways and judgments of God, though never unjuſt, are oftentimes hidden from us, unſearchable by our ſhallow capacities, and matter for our admiration, not our enquiry. *But thoſe things which are revealed, belong unto us*—The things which are revealed by God and his word, are the proper object of our enquiries, that thereby we may know our duty, and be kept from ſuch terrible calamities as theſe now mentioned.

V. 1. *When all theſe things are come upon thee*—Some writers ſuppoſe this verſe to be prophetical, and tranſlate it thus: *It ſhall come to paſs when all theſe things are come upon thee, the bleſſings and the curſes which I have ſet before thee, thou ſhalt recover thy underſtanding among all the nations whither the LORD thy God hath driven thee; and thou ſhalt return unto the LORD thy God.*

4 If

4 If *any* of thine be driven out unto the outmoſt *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart and with all thy ſoul, that thou mayeſt live.

7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou ſhalt hearken unto the voice of the LORD thy God to keep his commandments and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul.

V. 5. *Which thy fathers poſſeſſed*— This chapter ſeems evidently to relate to a future reſtoration of the Jews, as many parts of it were not, in any meaſure, fulfilled, at their return from the Babyloniſh captivity.

11 ¶ For

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off:

12 It *is* not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgments, that thou mayeſt live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them;

18 I denounce unto you this day that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land whither thou paſſeſt over Jordan to go to poſſeſs it.

V. 11. *Is not hidden*—Not obſcure, or difficult to be underſtood. *Neither is it afar off*—That you need travel far to learn it; as the Greeks travelled into Egypt to learn wiſdom. *In thy mouth*—In your common diſcourſe. *And in thy heart*—Treaſured up in thy memory. By the word, is evidently meant, *the word of faith*, Rom. x. 6. and not the ſlaying of ſacrifices, paying tithes, and celebrating annual feſtivals.

19 I call

19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live:

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him: for he *is* thy life, and the length of thy days: that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

1. *Moſes delivers a copy of the law to the prieſts, to be read every ſeventh year.* 16. *God predicts the rebellion of the Iſraelites.* 23. *Moſes gives a charge to Joſhua.* 24. *And commands the Levites to aſſemble the people.*

AND Moſes went, and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the LORD hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the LORD hath ſaid.

4 And the LORD ſhall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

V. 2. *I can no more go out and come in*—It ſhould rather be, *I may no more go out and come in; for the LORD hath ſaid unto me, Thou ſhalt not go over this Jordan*—See chap. xxxiv. 7.

5 And

5 And the LORD ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them; for the LORD thy God, he *it is* that doth go with thee, he will not fail thee nor forſake thee.

7 And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

8 And the LORD, he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts, the ſons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the LORD thy God in the place which he ſhall

V. 7. *Moſes called unto Joſhua*— One chief character of a true hero is, to ſeek the happineſs of thoſe over whom he is exalted, and to be as willing to quit his high ſtation, as he was to embrace it.

V. 10. *In the feaſt of tabernacles*— When the Iſraelites, having gathered in all their fruits of the earth, were at leiſure to attend to the reading of their law. It is probable, that all Iſrael, both males and females, was to attend at this ſeptennial feſtival. See Joſh. viii. 34, 35.

chooſe:

chooſe: thou ſhalt read this law before all Iſrael, in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law;

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud; and the pillar of the cloud ſtood over the door of the tabernacle.

16 And the LORD ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers: and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them:

17 Then my anger ſhall be kindled againſt them, in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befal them; ſo that they will ſay in that day, Are

V. 16. *The LORD ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers*—In expectation of the morning of the reſurrection.

not

not theſe evils come upon us becauſe our God *is* not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 ¶ Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs, when many evils and troubles are befallen them, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination, which they go about, even now before I have brought them into the land which I ſware.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 And it came to paſs, when Moſes had made an end of writing the words of this law in a book until they were finiſhed;

25 That Moſes commanded the Levites which bare

bare the ark of the covenant of the LORD, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know that after my death ye will utterly corrupt *yourſelves*, and turn aſide from the way which I have commanded you: and evil will befal you in the latter days; becauſe ye will do evil in the ſight of the LORD to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong until they were ended.

CHAP. XXXII.

1. *Moſes' ſong, which ſetteth forth the perfections of God;* 7. *His goodneſs to his people;* 15. *Their ingratitude and apoſtacy;* 19. *God's diſpleaſure, but mercy in the end.* 44. *Moſes adviſeth the people to ſet their hearts unto all the words of the law.* 48. *God ſendeth him up to mount Nebo, to ſee the promiſed land, and die.*

GIVE ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth:

V. 26. *In the ſide of the ark*—Rather, *By the ſide of the ark*—It was not put into the ark. See 1 Kings viii. 9. 2 Chron. v. 10.

V. 1. *Give ear, O ye heavens*—What a beautiful apoſtrophe! The

2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs.

3 Becauſe I will publiſh the name of the LORD; aſcribe ye greatneſs unto our God.

4 *He is* the Rock, his work *is* perfect; for all his ways *are* judgment: a God of truth, and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 Remember the days of old, conſider the years of many generations; aſk thy father, and he will ſhew thee, thy elders and they will tell thee.

following ode has ever been admired as a maſter-piece; and the elegance and magnificence of the exordium are peculiarly ſtriking. Its whole diſpoſition and form is regular, eaſy, and accommodated to the nature of the argument; and it contains a great variety of important matter.

V. 2. *Shall drop as the rain*—As the rain that falls upon the earth is ordained to fertilize and nouriſh the plants and animals; ſo the word of God is appointed to open the underſtanding, ſoften the heart, and produce the moſt happy fruits. This metaphor is frequently uſed in ſcripture. See Job xxix. 22. Iſai. xlv. 8. ch. lv. 10, 11. Prov. xxv. 14. *My ſpeech ſhall diſtil as the dew*—Which is, in an eſpecial manner, perfective of the fruits of the earth. *Dew* is water which has circulated through the tubes of plants, and is impregnated with the nutritive particles which have evaporated through the pores of plants.

V. 3. *I will publiſh the name of the LORD*—Or, *While I ſhall celebrate the name of the LORD*—i. e. His excellencies, and wonderful works.

V. 4. *He is the Rock*—Firm and ſtable; invincible in his power, and immutable in his counſels. See Jam. i. 17. *All his ways are judgment*—Or, *All his ways are regular.*

V. 5. *Their ſpot is not of his children*—They are ſtained with wickedneſs, and have not the marks of God's children. Here is a tranſition to the ſin of the Iſraelites.

8 When

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.

9 For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found them in a deſert land, and in the waſte howling wilderneſs; he led him about, he inſtructed him, he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields; and he made him to ſuck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan,

V. 9. *Jacob is the lot*, or *cord, of his inheritance*—i. e. His peculiar portion. Here is an alluſion to their manner of meaſuring land by a *cord* or *line*.

V. 10. *He found them*—Or, *Suſtained him in a deſert land*—Wherein there was nothing but ſands and rocky mountains. *He kept him as the apple of his eye*—With the moſt tender care and diligence.

V. 11. *As an eagle ſtirreth up her neſt*—i. e. Excites and animates her young ones to fly. *Spreadeth abroad her wings*—To receive them, in caſe they are unable to keep up. *Taketh them*—Upon her back. *Beareth them upon her wings*—Till ſhe hath lodged them in a ſafe place. So hath God formed the Iſraelites by his care, covered them with his cloud, and ſupported them by his providence.

V. 13. *He made him ride on the high places*—i. e. Either to conquer the loftieſt towers, or to live deliciouſly in their choiceſt abodes. See Hoſ. x. 11. *To ſuck honey out of the rock*—From the clifts of the rock, where the bees had lodged it. *And oil out of the flinty rock*—Drawn from the olive-trees growing in hilly places. Or, the expreſſions may be poetical, for a rich and abundant country. The verbs in this verſe, and the verſes preceding, are in the future tenſe.

and

and goats with the fat of kidneys of wheat: and thou didſt drink the pure blood of the grape.

15 But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs:* then he forſook God *which* made him, and lightly eſteemed the Rock of his ſalvation.

16 They provoked him to jealouſy with ſtrange *gods,* with abominations provoked they him to anger.

17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 And when the LORD ſaw *it,* he abhorred *them,* becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation.

V. 14. *With the fat of kidneys of wheat* — i. e. Wheat reſembling the kidneys of animals in fatneſs, ſhape, and ſize.

V. 15. *But Jeſhurun waxed fat, and kicked* — i. e. Like a well-fed horſe, he grew vicious with kindneſs and good keeping.

V. 17. *They ſacrificed unto devils* —i. e. To idols, which worſhip was inſtituted by and terminated in the ſervice of devils.

22 For

22 For a fire is kindled in my anger and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burned with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 The ſword without, and terror within ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men;

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand is high, and the LORD hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they under-

V. 22. *Shall burn to the loweſt hell* —Or, *Shall burn to the loweſt foundations*—i. e. *to the loweſt parts of the earth*, Numb. xvi. 30, 32, 33. Theſe ſtrong and figurative expreſſions announce the dreadful calamities which Providence would inflict upon the land of Judea. See Ezek. xxx. 8. Amos ii. 2, 5.

V. 23. *And ſpend mine arrows upon them* — The judgments of God are often compared to *arrows*. God's arrows are the *ſword*, *famine*, *wild beaſts*, and the *peſtilence*. Rev. vi. 8.

V. 27. *Were it not that I feared*— Or, *But that indignation for the adverſary deters me, leſt their enemies ſhould be alienated, and ſay, The ſtrength of our hands, and not of the LORD, hath done this.*

V. 29. *O that they were wiſe, that they underſtood this*—i. e. Wiſe towards God, in the things that make for their peace, ſee ch. v. 29. *That they would conſider their latter end*— That they would duly ponder the evils that will, in future times, ſurely come upon them.

ſtood

ſtood this, *that* they would conſider their latter end!

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their rock had ſold them, and the LORD had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter:

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* vengeance, and recompenſe; their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the LORD ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up, and help you, *and* be your protection.

39 See now that I, *even* I *am* he, and *there is* no God with me: I kill, and I make alive; I wound and I heal: neither *is there any* that can deliver out of my hand.

40 For

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my ſword ſhall devour fleſh: *and that* with the blood of the ſlain and of the captives from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land *and* to his people.

44 And Moſes came and ſpake all the words of this ſong in the ears of the people, he, and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael:

46 ¶ And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day, which ye ſhall command your children to obſerve to do, all the words of this law.

V. 41. *If I whet my glittering ſword*—i. e. If I prepare for vengeance. In the Hebrew it is, *The lightning of my ſword*—This expreſſes the ſwiftneſs, power, and terror of God's judgments, Zech. ix. 14. Ezek. xxi. 10.

V. 42. *I will make mine arrows drunk with blood—With the blood of the ſlain, and of the captives*—See Rev. xiv. 20. A ſtrong poetical figure, implying the abundance of blood which ſhould be ſhed.

V. 43. *Rejoice, O ye nations, with his people*—Rom. xv. 10. Or, *O ye Gentiles his people*—i. e. Rejoice, O ye Gentiles, with God's people, the Jews: Or, Rejoice, O ye Gentiles, in being now become God's people, as well as the Jews. *For he will avenge the blood of his ſervants*—In the midſt of wrath God will remember mercy, and plead the cauſe of his people againſt their enemies.

47 For

47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

48 And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over-againſt Jericho; and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael at the waters of Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*; but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

1. *Moſes' prophecy before his death, beginning with a diſplay of God's majeſty, and regard for Iſrael.* 6—25. *The bleſſing of the twelve tribes.* 26. *The excellency of Iſrael.*

AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death:

V. 1. *This is the bleſſing* — The word, *bleſſing*, ſignifies the laſt words that Moſes ſpake concerning the Iſraelites; according to the cuſtom of ancient times, when the fathers about to die, bleſſed their children. i. e. Herein Moſes foretold the condition of Iſrael in future times.

2 And

2 And he ſaid, the LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people: all his ſaints *are* in thy hand: and they ſat down at thy feet; *every one* ſhall receive of thy words.

4 Moſes commanded us a law; *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the bleſſing* of Judah: and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him; and be thou an help *to him* from his enemies.

8 And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt

V. 2. *He roſe up from Seir*—Here fire, the ſymbol of the divine preſence, is compared in its motion, to the riſing of the ſun. Seir is the mountain or land of Edom, ſee Numb. xx. 14. Seir and Paran are only different parts of the ſame ridge of mountains, as Sinai, ſee Hab. iii. 3.

V. 5. *And he was king in Jeſhurun*—Critics greatly differ in their application of this paſſage. Some aſcribe the word, *king*, to God, who was, in an eſpecial manner, the king of his people. Others apply it to Moſes, as he was God's vicegerent.

V. 6. *And let not his men be few*—The word, *not*, is not in the Hebrew, and many writers ſuppoſe ſomething to be wanting in this place. Accordingly they render the paſſage, *And let Simeon be few in number* — Who, otherwiſe, is omitted in this bleſſing of the tribes.

V. 7. *This is the bleſſing of Judah*—Or, *And this he ſaid of Judah*—*Hear, LORD, the voice of Judah*—Accompliſh the promiſes made to them by Jacob. *And bring him unto his people*—Either the Meſſiah, or bring Judah out of captivity, into his own land again.

V. 8. *Thy Thummim and thy Urim be with thy holy one*—Let the ſacerdotal office continue in the family of Levi.

prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

9 Who ſaid unto *his* father, and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt-ſacrifice upon thine altar.

11 Bleſs, LORD, his ſubſtance, and accept the work of his hands; ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 *And* of Benjamin he ſaid, The beloved of the LORD ſhall dwell in ſafety by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 And of Joſeph he ſaid, Bleſſed of the LORD *be* his land for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the ſun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſs thereof, and for the good-will of him

V. 12. *The beloved of the LORD ſhall dwell in ſafety*—Or, *The hand of the LORD ſhall dwell in ſafety upon him*—Perhaps it means, The temple would be fixed in this lot. Or, the divine preſence will be his protection.

that

that dwelt in the buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

18 And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar in thy tents.

19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck *of* the abundance of the ſeas, and *of* treaſures hid in the ſand.

20 And of Gad, he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there *in* a portion of the law-giver *was he* ſeated: and he came with the heads of the people, he executed the juſtice of the LORD, and his judgments with Iſrael.

22 And of Dan he ſaid, Dan *is* a lion's whelp: he ſhall leap from Baſhan.

23 And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of

V. 18. *Rejoice in thy going out— Zebulun* was to rejoice in his commerce, and *Iſſachar* in the richneſs of his paſturage.

V. 20. *And teareth the arm with the crown of the head* — Deſtroys the princes with their power.

V. 22. *He ſhall leap from Baſhan*— i. e. He ſhall make excurſions beyond Baſhan, and ſurprize and ſecure the prey. See Joſh. xix. 47. and Judges xviii.

the

the LORD: poſſeſs thou the weſt and the ſouth.

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be*.

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky.

27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

28 Iſrael then ſhall dwell in ſafety alone; the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael! who *is* like unto thee, O people, ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

V. 23. *Poſſeſs thou the weſt and the ſouth*—The Naphtalites were ſituated to the ſouth of Laiſh or Dan, and to the weſt of Baſhan; with reference to which places, ſome writers ſuppoſe, the *ſouth* and *weſt* are to be underſtood. Others conjecture, that thoſe ſons of Naphtali only are meant, who were to promulge the new law to the *weſt* and the *ſouth*; namely, the apoſtles, who were almoſt all Naphtalites.

V. 24. *Let him dip his foot in oil*—The predictions concerning this tribe are, Firſt, That it ſhall be numerous. Secondly, That their country ſhall abound with oil. And Thirdly, That mines both of iron and copper ſhould be found therein.

V. 26. *Who rideth upon the heaven in thy help*—Who rideth on the clouds to thy aſſiſtance, as on a ſtately horſe. *And in his excellency on the ſky*—He manages the influences of heaven, and the products of the clouds, for the good of his people, as a horſe is managed by his rider.

V. 27. *And underneath are the everlaſting arms*—His power is thy ſafety and protection.

V. 28. *In ſafety alone*—Without the help of, and ſeparate from other nations.

V. 29. *Shall be found liars unto thee*—Or, *Shall ſubmit to*, or, *Fail before thee.*

CHAP.

CHAP. XXXIV.

1. *Moſes, from mount Nebo, vieweth the land.* 5. *He dieth there.* 6. *His burial.* 7. *His age.* 8. *Thirty days mourning for him.* 9. *Joſhua ſucceedeth him.* 10. *The praiſe of Moſes.*

AND Moſes went up from the plains of Moab unto the mountain of Nebo, to the top of Piſgah, that *is* over-againſt Jericho. And the LORD ſhewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah unto the utmoſt ſea.

3 And the ſouth, and the plain of the valley of Jericho the city of palm trees, unto Zoar.

4 And the LORD ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over-againſt Beth-peor: but no man knoweth of his ſepulchre unto this day.

V. 2. *Unto the utmoſt ſea*—i. e. The Mediterranean Sea. The mention of Dan in verſe 1, and the account of the death and burial of Moſes, ſeems to indicate, that Moſes was not the writer of this chapter.

V. 3. *The city of palm trees*—i. e. Either Jericho, or Engedi. Some critics ſay one, ſome the other.

V. 5. *So Moſes, the ſervant of the LORD, died there*—His faithfulneſs, and even his intimacy with God, could not ſcreen him from death. Not Moſes, but Jeſus was to bring God's people into the promiſed land. See Heb. x. 19.

V. 6. *And he buried him*—Or, *He was buried*—Or, *One buried him. But no man knoweth of his ſepulchre unto this day*—i. e. Either no one knew the particular ſpot where he was buried, at the time this verſe was written. See Zech. iii. Or, No one ever knew of his ſepulchre. See Jude 9.

7 ¶ And

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And Joſhua the ſon of Nun was full of the ſpirit of wiſdom: for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew face to face:

11 In all the ſigns and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land.

12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

V. 7. *Nor his natural force abated* — God kept him in full health and ſtrength unto the day of his death.

V. 9. *For Moſes had laid his hands upon him* — Thereby conferring on him the gifts and graces of the Holy Spirit, as Acts xix. 6. Or, He laid his hands on him, as a ſign of the Holy Spirit's deſcent. See Acts xiii. 3.

V. 12. *And in all the great terror*— Or, *In all the great miracles which Moſes ſhewed in the ſight of Iſrael*—The word *terror*, ſome writers obſerve, does not ſuit with the miracles in the wilderneſs: but the word may only relate to the *wonders that he wrought*. See Numb. xvi. 32.

THE

THE BOOK OF JOSHUA.

CHAP. I.

1. *The* LORD *appointeth Joſhua to ſucceed Moſes.* 3. *The extent of the promiſed land.* 5. *God promiſeth to aſſiſt Joſhua, and inſtructeth him.* 10. *Joſhua prepareth the people to paſs over Jordan.* 12. *He putteth the two tribes and half in mind of their engagement to Moſes.* 16. *They promiſe him obedience.*

NOW after the death of Moſes the ſervant of the LORD, it came to paſs that the LORD ſpake unto Joſhua the ſon of Nun, Moſes' miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 ¶ Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

5 From the wilderneſs and this Lebanon, even unto the great river the river Euphrates, all the

Joſhua—The book of *Joſhua* was either written by him, or it was collected from the journals or memoirs he left behind him. Some writers ſuppoſe, that it was wrote by *Samuel*. It bears the title of the hero of it, and contains the hiſtory of the Iſraelites under his command; their entrance into, and conqueſt of Canaan, and the diſtribution of the land among the tribes of Iſrael: a ſpace of ſomewhat more than 17 years.

V. 2. *Go over this Jordan*—The camp of Iſrael reſted at *Shittim* near Jordan, during the mourning for Moſes. This being ended, they were now to prepare to enter into Canaan.

V. 4. *The land of the Hittites*—Part of whom were of the race of the giants. Theſe, with the Amorites, inhabited the mountainous country to the ſouth of Canaan.

land

land of the Hittites, and unto the great ſea, toward the going down of the ſun, ſhall be your coaſt.

5 ¶ There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes, *ſo* I will be with thee: I will not fail thee, nor forſake thee.

6 Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

7 Only be thou ſtrong and very courageous, that thou mayeſt obſerve to do according to all the law which Moſes my ſervant commanded thee: turn not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt.

8 ¶ This book of the law ſhall not depart out of thy mouth; but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.

9 ¶ Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the LORD thy God *is* with thee whitherſoever thou goeſt.

10 Then Joſhua commanded the officers of the people, ſaying,

V. 8. *Out of thy mouth*—Shall never ceaſe to be the ſubject of thy meditations and diſcourſes: all thy commands ſhall have an eye to, and be regulated by, the words of the law.

V. 10. *The officers*—Thoſe ſubordinate to the judges, whoſe ſentences they publiſhed and put in execution. Or, thoſe, who, under *Joſhua*, commanded in their reſpective tribes and families.

11 Paſs

11 Paſs through the hoſt, and command the people, ſaying, Prepare ye victuals: for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh ſpake Joſhua, ſaying,

13 Remember the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this land.

14 Your wives, your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:

15 Until the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORD's ſervant gave you on this ſide Jordan toward the ſun-riſing.

16 And they anſwered Joſhua, ſaying, All that thou commandeſt us we will do, and whitherſoever thou ſendeſt us we will go.

17 According as we hearkened unto Moſes in all things, ſo will we hearken unto thee: only the LORD thy God be with thee, as he was with Moſes.

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto

thy words in all that thou commandeſt him, he ſhall be put to death: only be ſtrong and of a good courage.

CHAP. II.

1. *Rahab receiveth and concealeth the two ſpies ſent from Shittim.* 8. *The covenant between her and them.* 23. *Their return and report.*

AND Joſhua the ſon of Nun ſent out of Shittim two men to ſpy ſecretly, ſaying, Go view the land, even Jericho: and they went, and came into an harlot's houſe, named Rahab, and lodged there.

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to-night of the children of Iſrael to ſearch out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entered into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were:*

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: purſue

V. 1. *And Joſhua ſent two men to ſpy*—Or, *And Joſhua, the ſon of Nun, had ſecretly ſent out of Shittim two men to eſpy, and had ſaid*—They were to go and view the ſituation and ſtrength of Jericho. *Into an harlot's houſe*—The original word ſignifies both an hoſteſs and a proſtitute, ſee Judg. xi. 1. Heb. xi. 31. Jam. ii. 25. Among the Greeks the profeſſion of an hoſteſs was deemed immodeſt; and an honeſt man could not enter a tavern without injuring his reputation. But how are times changed!

V. 4. *Took the two men, and hid them*—Or, *Now the woman had taken the two men, and had hidden them*—Probably, on being informed that ſearch was to be made for them.

V. 5. *The men went out*—The intention of Rahab appears to have been good, ſee Heb. xi. 31. but the means ſhe employed to deceive her countrymen, was undoubtedly bad. We ought not to lye either for God or man: Or to do evil that good may come. See Romans iii. 8. Col. iii. 9.

after

after them quickly; for ye ſhall overtake them.

6 But ſhe had brought them up to the roof of the houſe, and hid them with ſtalks of flax, which ſhe had laid in order upon the roof.

7 And men purſued after them the way to Jordan, unto the fords: and as ſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard how the LORD dried up the water of the Red ſea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.

11 And as ſoon as we had heard *theſe things* our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my my father's houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters,

V. 9. *Faint becauſe of you*—They melted, as wax before the fire; they were bereft of their ſtrength and courage.

and

and all that they have, and deliver our lives from death.

14 And the men anſwered her, Our life for yours, if ye utter not this our buſineſs. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get ye to the mountain, leſt the purſuers meet you; and hide yourſelves there three days, until the purſuers be returned: and afterward may ye go your way.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by; and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy father's houſhold home unto thee.

19 And it ſhall be *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him.

20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

V. 16. *And ſhe ſaid unto them*—Rather, *Had ſaid unto them*—This was not a proper time to diſcourſe, nor were they in a proper place.

V. 18. *This line of ſcarlet thread*—Or, *cord*, ſee ver. 15.

21 And

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed. And ſhe bound the ſcarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed over and came to Joſhua the ſon of Nun, and told him all *things* that befel them.

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do faint becauſe of us.

CHAP. III.

1. *Joſhua cometh to Jordan.* 7. *The LORD encourageth Joſhua.* 9. *Joſhua encourageth and directeth the people.* 14. *The waters of Jordan are divided.*

AND Joſhua roſe early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſs after three days that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing

V. 21. *And ſhe bound the ſcarlet line in the window*—Either immediately, or when the Iſraelites encompaſſed the city.

V. 1. *And lodged there*—Some time, how long is not ſaid. Some writers ſay, that night: others, that they tarried at Jordan three days.

bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and *it*, about two thouſand cubits by meaſure; come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way heretofore.

5 And Joſhua ſaid unto the people, Sanctify yourſelves: for to-morrow the LORD will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo* I will be with thee.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the LORD your God.

10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites,

V. 3. *Then ye ſhall remove*—In common marches the ark was carried in the middle of the camps, Numb. ii. 17. But on this occaſion God would have it carried in the front, ſee alſo Numb. x. 33.

V. 4. *Two thouſand cubits*—About three thouſand feet. Probably the ark ſupplied now the place of the cloud.

and

and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the LORD of all the earth paſſeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above; and they ſhall ſtand upon an heap.

14 ¶ And it came to paſs when the people removed from their tents to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harveſt)

16 That the waters which came down from above ſtood *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan; and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea, failed, *and* were cut

V. 15. *All the time of harveſt*—i. e. Their barley harveſt, ſee 1 Chron. xii. 15. at the beginning of the ſummer. The melting of the ſnows on Lebanon, cauſes this increaſe of the waters of Jordan. The channel of Jordan is ſaid to be no leſs than ſixty feet wide in the narroweſt parts.

V. 16. *Failed*— From the place where the waters ſtopped, down to the Dead ſea, is reckoned ſixteen or eighteen miles. A broad paſſage for the march of the Iſraelites.

off:

off: and the people paſſed over right againſt Jericho.

17 And the prieſts that bare the ark of the covenant of the LORD ſtood firm on dry ground in the midſt of Jordan; and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

CHAP. IV.

1. *Twelve men are appointed to take twelve ſtones for a memorial out of Jordan.* 9. *Twelve other ſtones are ſet up in the midſt of Jordan.* 10. *The people paſs over.* 14. *God magnifieth Joſhua.* 15. *The prieſts are commanded to bring the ark up out of Jordan.* 19. *The date of the paſſage.* 20. *The twelve ſtones are pitched in Gilgal.*

AND it came to paſs when all the people were clean paſſed over Jordan, that the LORD ſpake unto Joſhua, ſaying,

2 Take ye twelve men out of the people, out of every tribe a man;

3 And command ye them, ſaying, Take ye hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging-place, where ye ſhall lodge this night.

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man:

5 And Joſhua ſaid unto them, Paſs over before the ark of the LORD your God into the

V. 17. *Stood firm on dry ground*—Until all the people had paſſed over: whereas when they came to the brink, or rather, the extremity of the water, ver. 8. they only waited there until the waters were divided, and one part of them had run off.

V. 5. *Paſs over before the ark*—Or, *Paſs back again directly unto the ark* — The prohibition, of approaching the ark, was diſpenſed with, with reſpect to theſe twelve men.

fore

midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſign among you, *that* when your children aſk *their fathers* in time to come, ſaying, What *mean* ye by theſe ſtones?

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts which bare the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bare the ark ſtood in the midſt of Jordan, until every thing was finiſhed that the LORD commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

V. 9. *Set up twelve ſtones* — As a conſtant memorial of this miraculous paſſage. Probably the heap might be ſo high as to be ſeen at low water, and ſo cemented, or weighty, as to withſtand the force of the floods.

V. 10. *And the people haſted, and paſſed over*—Either the remainder of

11 And it came to paſs when all the people were clean paſſed over, that the ark of the LORD paſſed over, and the prieſts in the preſence of the people.

12 And the children of Reuben and the children of Gad and half the tribe of Manaſſeh paſſed over armed before the children of Iſrael, as Moſes ſpake unto them;

13 About forty thouſand prepared for war paſſed over before the LORD unto battle to the plains of Jericho.

14 ¶ On that day the LORD magnified Joſhua in the ſight of all Iſrael; and they feared him, as they feared Moſes, all the days of his life.

15 And the LORD ſpake unto Joſhua, ſaying,

16 Command the prieſts that bear the ark of the teſtimony, that they come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſs when the prieſts that bare the ark of the covenant of the LORD were come up out of the midſt of Jordan, *and* the ſoles of the prieſt's feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan

the people that waited the motion of the ark, or the twelve men who had reared the monument in the river. Or, the people might haſten to paſs over before night came on, or for fear of the return of the waters.

V. 13. *To the plains of Jericho*—The forty thouſand Reubenites, &c. formed the vanguard of the army.

V. 14. *Magnified Joſhua*—By the miracle which had crowned his firſt enterprize. See ch. iii. 7.

on

on the tenth *day* of the firſt month, and encamped in Gilgal, in the eaſt-border of Jericho.

20 ¶ And thoſe twelve ſtones which they took out of Jordan did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aſk their fathers in time to come, ſaying, What *mean* theſe ſtones?

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were paſſed over, as the LORD your God did to the Red ſea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

CHAP. V.

1. *The Canaanites are afraid.* 2. *Joſhua reneweth circumciſion.* 10. *The paſſover is kept at Gilgal.* 12. *The manna ceaſeth.* 13. *An angel appeareth to Joſhua.*

AND it came to paſs when all the kings of the Amorites, which *were* on the ſide of Jordan weſtward, and all the kings of the Canaanites,

V. 19. *On the tenth day*—On the fifteenth of the ſame month they had left Egypt; ſo that forty years, wanting five days, had elapſed from one event to the other. *And encamped in Gilgal*—Here Joſhua fixed his head-quarters.

V. 20. *And thoſe twelves ſtones did Joſhua pitch in Gilgal*—Perhaps each upon its baſis.

V. 23. *As your God did to the Red ſea*—Thus the latter miracle would ſerve to recal a former to remembrance, and ſo excite gratitude for both.

V. 24. *That all the earth might know*—That the Heathen nations might underſtand and acknowledge the power of the Lord; that he only is the God of all the earth. *And that ye* (Jews) *might fear*—And worſhip conſtantly before him.

which

which *were* by the ſea, heard that the LORD had dried up the waters of Jordan from before the children of Iſrael until we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.

2 ¶ At that time the LORD ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time.

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the fore-ſkins.

4 And this *is* the cauſe why Joſhua did circumciſe: all the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderneſs by the way, after they came out of Egypt.

5 Now all the people that came out were circumciſed; but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed.

V. 2. *Make thee ſharp knives*—Or, *Knives of ſtone* or *flint*—Knives and axes of ſtone were common among the ancients. And the Americans commonly make uſe of ſtones for knives, razors, and lancets. *And circumciſe the children of Iſrael the ſecond time*—Reſume the cuſtom of circumciſion, which, generally ſpeaking, was neglected in the deſart. Some refer the expreſſion, *A ſecond time*, to the circumciſion of Abraham and his family. But it is moſt probable, that the words refer to Moſes' circumciſing the Iſraelites before they *ate the paſſover*, on the fourteenth day of the firſt month; i. e. thoſe of them who were not circumciſed *before*.

V. 3. *And circumciſed the children of Iſrael*—Probably all of them who were uncircumciſed, the ſelf-ſame day, that they might eat the paſſover. *The hill of the foreſkin*—In the Hebrew, *Gibeath-haaraloth*. Some writers take it to be the name of a place; but a place deriving its name from the ceremony of circumciſing the Iſraelites.

V. 5. *Had not been circumciſed*—But why not? Either, firſt, becauſe it was unneceſſary, as there was no likelihood of their mixing with other nations in the deſart. Or, ſecondly, becauſe the barrenneſs of the place, and their frequent journeyings, rendered it dangerous. Or, thirdly, becauſe this rite was not obligatory, until they were ſettled in Canaan. Or, laſtly, in token of God's diſpleaſure for their unbelief.

6 For

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war which came out of Egypt were conſumed, becauſe they obeyed not the voice of the LORD: unto whom the LORD ſware, that he would not ſhew them the land which the LORD ſware unto their fathers, that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp till they were whole.

9 And the LORD ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover, unleavened cakes, and parched *corn* in the ſelf-ſame day.

12 And the manna ceaſed on the morrow after they had eaten of the old corn of the land;

V. 9. *Have I rolled away the reproach of Egypt*—Either uncircumciſion, which rendered the Iſraelites like the Egyptians. Or, the ſlavery under which the Iſraelites groaned in Egypt, from God's acknowledging them, by this rite, as the children of Abraham, and the heirs of Canaan. *Gilgal* ſignifies to *roll away*, *cut off*, or *remove*.

V. 10. *Kept the paſſover* — The third time, including their departure from Egypt. See Exod. xii. & Numb. ix. See alſo Amos v. 25.

neither

neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lift up his eyes, and looked, and behold, there ſtood a man over-againſt him with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay: but *as* captain of the hoſt of the LORD am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my LORD unto his ſervant?

15 And the captain of the LORD's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot: for the place whereon thou ſtandeſt *is* holy. And Joſhua did ſo.

CHAP. VI.

1. *Jericho is ſhut up.* 2. *God inſtructeth Joſhua how to carry on the ſiege.* 6. *Joſhua directeth the prieſts with the ark, followed by the people, to compaſs the city.* 8. *It is compaſſed ſix days, and on the ſeventh day it is compaſſed ſeven times.* 17. *The city is accurſed.* 20. *At the people's ſhout the walls fall down, and the city is utterly deſtroyed.* 22. *Rahab is ſaved.* 26. *The man that buildeth Jericho again is laid under a curſe.*

NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in.

V. 14. *But as captain of the hoſt of the LORD*—This was either Michael, the prince of the people of God, Dan. x. 13. ch. xii. 1. Or, more probably, the Angel of the Covenant, ſee ver. 15. the Son of God, chief of the hoſt of heaven. See 1 Kings xxii. 19. Luke ii. 13. See alſo Exod. iii. 2, 5. ch. xix. 10. and ver. 2, of the next chapter.

2 And

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all *ye* men of war, *and* go round about the city once. Thus ſhalt thou do ſix days.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs that when they make a long *blaſt* with the ram's horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat and the people ſhall aſcend up every man ſtraight before him.

6 And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD.

8 And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

V. 5. *Shall fall down*—Or, *Shall fall under itſelf*, Heb. Either the whole of it, or particular parts, ſee ver. 22. by the power of the Lord, *who killeth, and ſaveth alive.*

V. 7. *And he ſaid unto the people*—Perhaps ſome of them followed the armed men.

9 And

9 And the armed men went before the prieſts that blew with the trumpets, and the rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout; then ſhall ye ſhout.

11 So the ark of the LORD compaſſed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD.

13 And ſeven prieſts bearing ſeven trumpets of rams horns, before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp. So they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout; for the LORD hath given you the city.

V. 16. *Shout*—See Hebrews xi. 30.

17 And

17 And the city ſhall be accurſed, *even* it and all that *are* therein, to the LORD: only Rahab the harlot ſhall live, ſhe, and all that *are* with her in the houſe, becauſe ſhe hid the meſſengers that we ſent.

18 And ye in any wiſe keep *yourſelves* from the accurſed thing, leſt ye make *yourſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold and veſſels of braſs and iron *are* conſecrated unto the LORD: they ſhall come into the treaſury of the LORD.

20 ¶ So the people ſhouted when *the prieſts* blew with the trumpets. And it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that the wall fell down flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city.

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 ¶ But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlot's houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her.

23 And the young men that were ſpies went in, and brought out Rahab, and her father, and

V. 19. *Are conſecrated to the LORD* — After being purified by paſſing through the fire, Numb. xxxi. 22, 23. excepting the idols, which were abſolutely to be deſtroyed, Deut. vii. 25, 26.

V. 20. *And when the people heard the ſound* — Or, *When therefore the prieſts blew the trumpets, the people, hearing the ſound thereof, ſhouted with a great ſhout, and the walls fell down flat.*

her mother, and her brethren, and all that ſhe had: and they brought out all her kindred, and left them without the camp of Iſrael,

24 And they burned the city with fire, and all that *was* therein: only the ſilver and the gold, and the veſſels of braſs and of iron they put into the treaſury of the houſe of the LORD.

25 And Joſhua ſaved Rahab the harlot alive, and her father's houſhold, and all that ſhe had; and ſhe dwelleth in Iſrael, *even* unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho.

26 ¶ And Joſhua adjured *them* at that time, ſaying, Curſed *be* the man before the LORD that riſeth up and buildeth this city Jericho: he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt *ſon* ſhall he ſet up the gates of it.

27 So the LORD was with Joſhua; and his fame was *noiſed* throughout all the country.

V. 23. *And left them without the camp*—Until they had embraced Judaiſm, and been admitted into the republic of Iſrael by circumciſion.

V. 25. *Unto this day*—i. e. When this was written. Probably Rahab was not a Canaanite, but a ſtranger ſettled at Jericho.

V. 26. *And Joſhua adjured them*—i. e. Bound them *by oath*. *Curſed be the man that buildeth Jericho*—Perhaps he was curſed, that the miracle of its deſtruction, perceived by its ruins, might never be effaced. *He ſhall lay the foundation in his firſt-born, and in his youngeſt ſhall ſet up the gates*—This was fulfilled in Hiel the Bethelite, who, under the reign of Ahaz, *laid the foundation* of Jericho *in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt ſon Segub*. See 1 Kings xvi. 34. The *roſes* and *oil* of Jericho are celebrated even to this time.

CHAP.

CHAP. VII.

1. *Achan's treſpaſs.* 2. *The Iſraelites are ſmitten by the men of Ai.* 6. *Joſhua's complaint.* 10. *God inſtructeth him what to do.* 16. *Achan is taken by Lot.* 19. *His confeſſion.* 24. *He and all that belonged to him are deſtroyed in the valley of Achor.*

BUT the children of Iſrael committed a treſpaſs in the accurſed thing. For Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt ſide of Bethel, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up; but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men: and they fled before the men of Ai.

5 And the men of Ai ſmote of them about

V. 1. *But the children of Iſrael*—The *whole* being put, by a common figure, for *one* of the Iſraelites, viz. *Achan*, or *Achar*, ſee 1 Chron. ii. 7. the ſon of *Carmi*, the grandſon of *Zabdi*, or *Zimri*, 1 Chron. ii. 6. and great-grandſon of *Zerah*, or *Zarah*, the ſon of *Judah*. *And the anger of the LORD was kindled*—And ſeveral individuals were now puniſhed, for their former ſins, through the ſin of *Achan*.

V. 2. *To Ai*—To view its ſtrength and ſituation.

V. 4. *And they fled before the men of Ai*—They were beaten by the handful that they had deſpiſed, ſee verſe 3. Their courage and ſtrength failed them, now God had forſaken them. Their ſucceſs depended on the power of Jehovah, not on an arm of fleſh.

thirty

thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in the going down. Wherefore the hearts of the people melted and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O LORD God, wherefore haſt thou at all brought this people over Jordan to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content and dwelt on the other ſide Jordan.

8 O LORD, what ſhall I ſay, when Iſrael turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD ſaid unto Joſhua, Get thee up; wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo,

V. 6. *Joſhua rent his clothes*—In token of ſurprize and ſorrow. He was ſtruck with the defeat, and dreaded the conſequences that might follow upon it.

V. 7. *Would to God we had dwelt on the other ſide Jordan*—His dejection ſavours both of weakneſs and diſtruſt; and his paſſions get the better of reaſon and reverence. God had commanded him to paſs the Jordan, and had wrought a miracle that he might effect his paſſage: yet Joſhua, on the very firſt check, wiſhes he had ſtaid on the other ſide of that river! O man, what art thou? How weak and frail at beſt!

V. 10. *And the LORD ſaid unto Joſhua, Get thee up, wherefore lieſt thou upon thy face?*—God pities his weakneſs, and ſhews him the cauſe of the defeat.

and

and they have put *it* even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you.

13 Up, ſanctify the people, and ſay, Sanctify yourſelves againſt to-morrow: for thus ſaith the LORD God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the LORD taketh ſhall come according to the families *thereof;* and the family which the LORD ſhall take, ſhall come by houſholds; and the houſhold which the LORD ſhall take ſhall come man by man:

15 And it ſhall be, *that* he that is taken with the accurſed thing ſhall be burnt with fire, he and all that he hath; becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houſhold man by man; and

and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah of the tribe of Judah, was taken.

19 ¶ And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the LORD God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done; hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the LORD God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them; and behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it.

22 ¶ So Joſhua ſent meſſengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the LORD.

24 And Joſhua and all Iſrael with him took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had:

V. 18. *And Achan was taken*—Moſt probably by lot.

V. 19. *Give glory to God*—By confeſſing his omniſcience and juſtice, and your own crime.

V. 21. *Babyloniſh garment*—Uſually made of divers colours, and of great price. *Two hundred ſhekels of ſilver*—About thirty pounds ſterling. *And a wedge*, or, *tongue of gold of fifty ſhekels weight*—Above ninety pounds ſterling.

had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire, after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day. So the LORD turned from the fierceneſs of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

CHAP. VIII.

1. *God encourageth Joſhua.* 3. *The ſtratagem for taking Ai.* 9. *Joſhua placeth the ambuſh, and advanceth toward the city.* 14. *Ai is taken, and the king thereof hanged.* 30. *The altar is built in Ebal, the law written on ſtones, and the bleſſings and curſes pronounced before the people, as Moſes had commanded.*

AND the LORD ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ſhalt do to Ai and her king as thou didſt unto Jericho and her king: only the ſpoil thereof and the cattle thereof ſhall ye take for a prey unto yourſelves. Lay thee an ambuſh for the city behind it.

V. 24. *The valley of Achor*—i. e. Trouble, ſo termed, from Achan's troubling Iſrael, ſee ver. 25.

V. 25. *And burned them with fire*—Either his ſons and daughters, together with his cattle, after they had been ſtoned to death: Or, only his oxen, aſſes, and ſheep. His children being puniſhed by being at their burning.

3 ¶ So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready.

5 And I, and all the people that *are* with me, will approach unto the city; and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city: for they will ſay, they flee before us as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 Joſhua therefore ſent them forth: and they went to lie in ambuſh, and abode between Bethel and Ai, on the weſt ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

V. 3. *Thirty thouſand men*--This detachment was to march before the army, and lie in ambuſh on the weſt ſide of Ai; while Joſhua, by break of day, advanced with all his troops, and appeared before the town.

11 And

11 And all the people, *even the people* of war that *were* with him went up, and drew nigh, and came before the city, and pitched on the north ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt ſide of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city, Joſhua went that night into the midſt of the valley.

14 And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at a time appointed, before the plain: but he wiſt not that *there were* liers in ambuſh againſt him behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai were called together to purſue after them: and they

V. 11. *They came*—viz. The bulk of the army, in oppoſition to the *thirty thouſand men* who had been detached in the night time. Other writers ſuppoſe, that Joſhua only took the thirty thouſand men with him, and detached the five thouſand the night before, to lie in ambuſh.

V. 12. *And he took*—Or, *Now he had taken*—*About five thouſand men*—Either to reinforce his former detachment, to guard the defiles, and ſhut up paſſages againſt thoſe who fled; or, theſe only were the men who were to lie in ambuſh on the weſt of Ai.

V. 14. *But he wiſt not that there were liers in ambuſh*—Much leſs that the whole, or a great part of the army of Iſrael was there.

purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the other iſſued out of the city againſt them: ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

V. 18. *Stretch out the ſpear*—The lance, or pike, at the top of which, it is likely, Joſhua had fixed a ſtreamer, as a ſignal to the liers in wait, or to rally thoſe who feigned to fly.

24 And

24 And it came to paſs, when Iſrael had made an end of ſlaying all the inabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle and the ſpoil of that city Iſrael took for a prey unto themſelves, according unto the word of the LORD, which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide. And as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and raiſe thereon a great heap of ſtones, *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal.

31 As Moſes the ſervant of the LORD com-

V. 26. *Drew not his hand back*—Either, he continued to hold up the ſtandard to animate his troops, ſee Exod. xvii. 11. Or, he continued to fight ſpear in hand.

V. 28. *For ever*—i. e. For a long ſeaſon; yet Ai had been rebuilt, and was inhabited at the time of Nehemiah. Neh. xi. 31.

V. 30. *In mount Ebal* — Or, *By mount Ebal*—viz. After he had taken Jericho and Ai, as ſome writers ſuppoſe; or, after he had done all that is mentioned ch. x. xi. xv. xvi. and xvii.

manded

manded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

32 ¶ And he wrote there, upon the ſtones, a copy of the law of Moſes which he wrote in the preſence of the children of Iſrael.

33 ¶ And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger as he that was born among them; half of them over-againſt mount Gerizim, and half of them over-againſt mount Ebal; as Moſes the ſervant of the LORD had commanded before that they ſhould bleſs the people of Iſrael.

34 And afterwards he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded which Joſhua read not before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers that were converſant among them.

CHAP. IX.

1. *The kings of Canaan combine againſt Iſrael.* 3. *The Gibeonites by craft obtain a league:* 16. *The fraud is diſcovered, but they are ſaved on account of the oath of the princes.* 22. *Joſhua adjudgeth them to perpetual bondage.*

AND it came to paſs, when all the kings which *were* on this ſide Jordan, in the hills, and

and in the valleys, and in all the coaſts of the great ſea over-againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite, heard *thereof*;

2 That they gathered themſelves together to fight with Joſhua and with Iſrael, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho, and to Ai,

4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and bound up,

5 And old ſhoes and clouted upon their feet, and old garments upon them; and all the bread of their proviſions was dry *and* mouldy.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us: and how ſhall we make a league with you?

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

V. 5. *And old ſhoes* — Or, *Shoes ſpotted*—Their colour being ſpoiled by the clay and duſt. *And their bread dry and mouldy* — Or, *Pricked and ſpeckled*—So they call cakes pierced with ſeveral holes.

V. 6. *And to the men of Iſrael*— i. e. To the heads of the tribes, who formed the general's council. See ver. 15—21.

V. 8. *We are thy ſervants*—We acknowledge our inferiority, and would fain live as a free people, under your laws. See Gen. xviii. 3, 4. ch. xxxii. 20.

9 And

9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *dwelt* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our country ſpake to us, ſaying, Take victuals with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

12 This our bread we took hot *for* our proviſion out of our houſes on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy:

13 And theſe bottles of wine which we filled *were* new; and behold they be rent: and theſe our garments and our ſhoes are become old by reaſon of the very long journey.

14 And the men took of their victuals, and aſked not *counſel* at the mouth of the LORD.

15 And Joſhua made peace with them, and made a league with them, to let them live: and

V. 9. *From a very far country are we come*—The artfulneſs and falſhood of this reply is notorious. Yet, conſidering with whom they had to do, we cannot admire the policy of it; as it was a falſhood eaſy to be detected, had not the Iſraelites been too haſty to ſeek for divine counſel. How much better would repentance and confeſſion have become the Gibeonites, than their thus adding ſin to ſin?

V. 14. *Took of their victuals*—Either by way of examining it; or, in token of friendſhip and alliance. *And aſked not counſel of the LORD*—They did not conſult the high-prieſt, arrayed in the breaſt-plate with the Urim and Thummim. If they had, as they ought to have done, the Gibeonites might have paid dear for their deceit.

V. 15. *To let them live*—Poſſeſſed of their privileges and liberty. Herein Joſhua exceeded his commiſſion, and promiſed them more than he could perform.

the

the princes of the congregation ſware unto them.

16 ¶ And it came to paſs at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael. And all the congregation murmurred againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them.

21 And the princes ſaid unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation: as the princes had promiſed them.

22 And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall none of you be freed from being bond-men,

V. 18. *Murmurred againſt the princes*—Perhaps cenſuring their haſtineſs, and repining at the loſs of the booty which they might have acquired, in ſacking the cities of the Gibeonites.

and

and hewers of wood, and drawers of water for the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he ſhould chooſe.

CHAP. X.

1. *Five kings war againſt Gibeon.* 6. *The Gibeonites ſue to Joſhua, who goeth to their aſſiſtance.* 8. *God encourageth him, and caſteth down hailſtones from heaven upon the enemy.* 12. *At Joſhua's word the ſun and moon ſtand ſtill.* 16. *The five kings are diſcovered and ſhut up in a cave till the purſuit is ended.* 22. *They are brought forth, ſcornfully uſed, and hanged.* 28. *Makkedah deſtroyed with her king,* 29. *and Libnah,* 31. *and Lachiſh,* 33. *and the king of Gezer,* 34. *and Eglon,* 36. *and Hebron,* 38. *and Debir.* 40. *After theſe conqueſts the army returneth to Gilgal.*

NOW it came to paſs, when Adoni-zedeck king of Jeruſalem had heard how Joſhua

V. 23. *For the houſe of God*—To carry wood and water for the uſe of the tabernacle or temple. Some writers think, that the Gibeonites were afterwards called *Nethinims.*

V. 27. *Should chooſe*--Or, *had choſen.*

had

had taken Ai, and had utterly deſtroyed it; as he had done to Jericho and her king, ſo he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedeck king of Jeruſalem ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me that we may ſmite Gibeon; for it hath made peace with Joſhua and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

V. 3. *Adoni-zedek ſent*—Either becauſe he was ſuperior to them, or becauſe he was neareſt the danger, and moſt forward in the work.

8 And the LORD ſaid unto Joſhua, Fear them not; for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, aud ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with hailſtones than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand ſtill upon Gibeon, and thou Moon, in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? So the ſun ſtood ſtill in the midſt of

V. 10. *That goeth up to Beth-horon*—By the way of the mountain on which the town of Beth-horon was afterwards built. See 1 Chron. vii. 24.

V. 11. *They were more which died with hailſtones, than &c.*— See Exod. ix. 23, 25. Ezek. xiii. 11. and ch. xxxviii. 22.

V. 12. *Sun, ſtand thou ſtill upon Gibeon*—Over which it then appeared. *And thou Moon, in the valley of Ajalon*--Probably Joſhua ſpeaks agreeably to the appearances of things, and the common received hypotheſis, and not as a philoſopher. Hab. iii. 9, 11.

V. 13. *In the book of Jaſher*—Perhaps ſome poetical performance, alluding to the planets being now arreſted, and the day lengthened. *In the midſt of heaven*—The place of the ſun at noon. *About a whole day* — i. e. Twelve hours.

heaven,

heaven, and haſted not to go down about a whole day.

14 And there was no day like that, before it, or after it, that the LORD hearkened unto the voice of man: for the LORD fought for Iſrael.

15 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them:

19 And ſtay ye not, *but* purſue after your enemies, and ſmite the hindmoſt of them; ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

V. 14. *There was no day like it*— i. e. Ever known in thoſe parts, either for length, or wherein God ſtayed the courſe of the ſun at a man's voice.

V. 15. *Returned to Gilgal* — Or, *Was about to return to Gilgal*—See ver. 43. The ſcripture ſometimes mentions as done, a thing that was deſigned to be done. See Gen. xxxvii. 21. Numb. xxxiv. 25. Jonah i. 16.

V. 21. *In peace* — Probably, *ſafe and unhurt.*

23 And

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they had brought out thoſe five kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the cave's mouth, *which remain* until this very day.

28 And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword: and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all

all Iſrael with him, unto Libnah; and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael; and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein; he let none remain in it: but did unto the king thereof as he did unto the king of Jericho.

31 And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh; and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to help Lachiſh; and Joſhua ſmote him and his people, until he had left him done remaining.

34 And from Lachiſh Joſhua paſſed unto Eglon, and all Iſrael with him; and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron; and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein; he left none remaining, according to

all

all that he had done to Eglon: but deſtroyed it utterly, and all the ſouls that *were* therein.

38 And Joſhua returned, and all Iſrael with him to Debir; and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof; and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein; he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof; as he had done alſo to Libnah and her king.

40 So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael commanded.

41 And Joſhua ſmote them from Kadeſh-barnea even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings and their land did Joſhua take at one time; becauſe the LORD God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

1. *Divers other kings aſſemble againſt Iſrael by the waters of Merom.* 6. *God encourageth Joſhua, who ſmiteth them.* 10. *Hazor is taken and burned; and the cities of the other kings are taken and ſpoiled.* 16. *All the country taken by Joſhua.* 21. *The Anakims are cut off.* 23. *The land being ſubdued reſteth from war.*

AND it came to paſs, when Jabin king of Hazor had heard *theſe things*, that he ſent

V. 42. *Did Joſhua take at one time*—He daily went on improving his victories, until the Canaanites in theſe parts were ſubdued.

to

to Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

2 And to the kings that *were* on the north of the mountains, and of the plains ſouth of Cinneroth, and in the valley, and in the borders of Dor on the weſt;

3 *And to* the Canaanite on the eaſt and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

6 And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to-morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire.

V. 2. *And in the borders of Dor*—Or, *In the country of Dor*—The word, *Naphoth*, ſignifies the environs of a place, a canton, or diſtrict.

V. 3. *And the Canaanite on the eaſt and the weſt*—Perhaps Jabin was the chief king of the whole country. See Judges iv. 24. *Under Hermon*—At the foot of mount Hermon. See Gen. xv. 19.

V. 4. *Even as the ſand upon the ſea-ſhore*—An hyperbolical expreſſion, to denote a prodigious hoſt. *And chariots*—Some writers deſcribe theſe chariots, as having poles armed with ſpikes, the yokes of the horſes being ſtuck with long points, to the axle-trees were fixed iron ſpits, armed at the ends with ſcythes, the ſpokes of the wheels were armed with javelins, and the very fellies with ſcythes, which tore every thing to pieces they met with. The charioteer, who was covered with armour, ſat in a kind of wooden tower, about breaſt high, and ſometimes armed men fought from the chariot with darts and arrows.

V. 5. *The waters of Merom*—Or, The high waters, as being higher than the lake of Gennesareth, and much more ſo than the Dead-ſea. See Judges v. 18, 19.

7 So

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zidon, and unto Miſrephoth-maim, and unto the valley of Mizpeh eaſtward; and they ſmote them until they left them none remaining.

9 And Joſhua did unto them as the LORD bade him: he houghed their horſes, and burned their chariots with fire.

10 ¶ And Joſhua at that time turned back, and took Hazor, and ſmote the king thereof with the ſword: for Hazor before time was the head of all thoſe kingdoms.

11 And they ſmote all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them*: there was not any left to breathe: and he burned Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, as Moſes the ſervant of the LORD commanded.

13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only, *that* did Joſhua burn.

14 And all the ſpoil of theſe cities and the cattle the children of Iſrael took for a prey unto

V. 9. *Houghed their horſes*—i. e. Diſabled them by cutting the ſinews of the ham. See 2 Sam. viii. 4.

V. 13. *Which ſtood ſtill in their ſtrength*—Probably, which had ſurrendered without being beſieged. Or, the clauſe of the text may be rendered, *Which ſtood ſtill on their hills.*

them-

themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe.

15 As the LORD commanded Moſes his ſervant, ſo did Moſes command Joſhua, and ſo did Joſhua: he left nothing undone of all that the LORD commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame;

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon; and all their kings he took, and ſmote them, and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave the Hivites the inhabitants of Gideon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the LORD commanded Moſes.

21 ¶ And at that time came Joſhua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anah, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the

V. 18. *Made war a long time with all thoſe kings* — About five or ſix years.

V. 20. *To harden their hearts* — Their iniquities being now full, God withholds his grace and light, leaving them to the working of their own paſſions. See Gen. vi. 3.

land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod there remained.

23 So Joſhua took the whole land, according to all that the LORD ſaid unto Moſes; and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted from war.

CHAP. XII.

1. *The two kings whoſe countries Moſes took and diſpoſed of.*
7. *The one and thirty kings on the weſt ſide of Jordan, which Joſhua ſmote.*

NOW theſe are the kings of the land which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun; from the river Arnon unto mount Hermon, and all the plain on the eaſt:

2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon.

3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way of Beth-jeſhimoth: and from the ſouth, under Aſhdoth-piſgah.

4 And the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth and at Edrei,

5 And reigned in mount Hermon and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

V. 23. *So Joſhua took the whole land*—All the land that belonged to the Amoritiſh kings eaſtward of Jordan.

6 Them

6 Them did Moſes the ſervant of the LORD and the children of Iſrael ſmite: and Moſes the ſervant of the LORD gave it *for* a poſſeſſion unto the Reubenites, and the Gadites, and the half-tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir: which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion according to their diviſions;

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth-country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites:

9 The king of Jericho, one; the king of Ai, which is beſide Beth-el, one;

10 The king of Jeruſalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachiſh, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

V. 7. *Even unto mount Halak*—Or, *Even to the mountains of ſeparation*—That ſerve as limits betwixt the land of Canaan and that of Seir.

V. 13. *The king of Geder*—Perhaps the ſame as *Gedera* in the tribe of Judah.

V. 15. *The king of Adullam*—See ch. xv. 35. and 1 Sam. xxii. 1.

16 The

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Laſharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achſhaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedeſh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coaſt of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one; all the kings, thirty and one.

V. 17. *The king of Tappuah*—It ſeems there were two cities of this name; one in the tribe of Judah, ch. xv. 34. ch. xvi. 8. and ch. xvii. 8. the other belonging to the tribe of Ephraim: *The king of Hepher*, ſee 1 Kings iv. 10.

V. 18. *The king of Aphek*—Either a city in the tribe of Judah, ch. xv. 53. or in the tribe of Aſher, ch. xix. 30. *The king of Laſharon*—Perhaps *Saron* near *Lydda*. See Acts ix. 32. See alſo Iſaiah xxxiii. 9. and chap. xxxv. 2.

V. 19. *The king of Madon*—This city is unknown. *The king of Shimron-meron*—See ch. xii. 20.

V. 21. *The king of Taanach*—A city on the weſt of Jordan, ch. xvii. 11. *The king of Megiddo*—See Judg. v. 19. Theſe cities belonged to the half tribe of Manaſſeh.

V. 22. *The king of Kedeſh*—Either a city in the tribe of Judah, ch. xv. 23. or in the tribe of Naphtali, ch. xix. 37. *The king of Jokneam*—At the foot of Carmel, in the tribe of Zebulun, ch. xix. 11.

V. 23. *The king of Dor*—This city fell to the lot of the children of Manaſſeh, ch. xvii. 11. See alſo Judg. i. 27. *The king of Gilgal*—Or, *Of Galilee*, as ſome render it. See Gen. xiv. 1. See alſo 1 Kings ix. 11, 13.

V. 24. *In all thirty one*—Each city and its territory had its own king; as had the Germans and the Gauls, in after-times.

CHAP.

CHAP. XIII.

1. *What parts of the land remained yet unſubdued; Joſhua is commanded to divide the whole by lot; the two tribes and half being excepted out of this diviſion, and the tribe of Levi.* 15. *The bounds of Reuben's inheritance,* (*Balaam ſlain, ver.* 22.) 24. *of the inheritance of Gad,* 29. *and of the half-tribe of Manaſſeh, as allotted by Moſes, who gave no inheritance to the Levites, but God only.*

NOW Joſhua was old, *and* ſtricken in years; *and* the LORD ſaid unto him, Thou art old *and* ſtricken in years; and there remaineth yet very much land to be poſſeſſed.

2 ¶ This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites:

4 From the ſouth, all the land of the Canaanites, and Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the ſun-riſing, from Baal-gad under mount Hermon, unto the entering into Hamath.

V. 1. *Thou art old*—About an hundred years of age, too old to attempt new conqueſts.

V. 2. *All the borders of the Philiſtines*—The country which they kept upon the ſea-coaſt. See ch. xxii. 10, 11. *And all Geſhuri*—This name is ſaid to be given to a city and its region toward mount Hermon. See Deut. iii. 14. and Joſh. xii. 5.

V. 3. *Five lords of the Philiſtines*—The whole country of the Philiſtines, from Sihor to Ekron, was divided into five governments.

V. 4. *All the land of the Canaanites*—Properly ſo called, who remained ſtill unconquered. *To the borders of the Amorites*—Or, *Aramites*, as ſome critics read it, i. e. the *Syrians*.

V. 5. *The land of the Giblites*—Gebal, their capital, was ſituated to the eaſt of Tyre and Sidon, out of the land of Canaan, Ezek. xxvii. 9. Pſ. lxxxiii. 7.

6 All

6 All the inhabitants of the hill-*country*, from Lebanon unto Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes and the half-tribe of Manaſſeh:

8 With whom the Reubenites and the Gadites have received their inheritance, which Moſes gave them, beyond Jordan eaſtward, *even* as Moſes the ſervant of the LORD gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon unto the border of the children of Ammon;

11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah;

12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of the remnant of the giants. For theſe did Moſes ſmite, and caſt them out.

13 Nevertheleſs, the children of Iſrael expelled not the Geſhurites, nor the Maachathites;

V. 6. *Will I drive out*—i. e. Upon condition that Iſrael prove obedient.

V. 9—12. *From Aroer* — Theſe four verſes ſpecify at large the territories on the eaſt of Jordan, already occupied by the two tribes and an half. See on Numb. xxi. 24. chap. xxxii. 33.

V. 11. *And Maachathites* — The country of the Maachathites bordered upon that of the Geſhurites, on the north of the land of Canaan, toward mount Hermon.

but

but the Geſhurites, and the Maachathites dwell among the Iſraelites until this day.

14 ¶ Only unto the tribe of Levi he gave none inheritance: the ſacrifices of the LORD God of Iſrael made by fire are their inheritance, as he ſaid unto them.

15 And Moſes gave unto the tribe of the children of Reuben *inheritance* according to their families,

16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain by Medeba;

17 Heſhbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-ſhahar in the mount of the valley,

20 And Beth-peor, and Aſhdoth-piſgah, and Beth-jeſhimoth,

21 And all the cites of the plain, and all the kingdom of Sihon king of the Amorites; which reigned in Heſhbon, whom Moſes ſmote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam alſo the ſon of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain by them.

V. 16. *And the city that is in the midſt of the river* — Or, *The cities between that river and the whole plain.*

23 And

23 And the border of the children of Reuben was Jordan and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heſhbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan, eaſtward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moſes gave *inheritance* unto the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh by their families:

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were*

V. 27. *The kingdom of Sihon king of Heſhbon, Jordan, and his border* — Or, *Of Heſhbon, to Jordan, and their boundary.*

V. 29. *Unto the half tribe of Manaſſeh*—The half tribe of Manaſſeh, placed on the north, covered the two other tribes. See Numb. xxxii. 39.

pertaining

pertaining unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſtward.

33 ¶ But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, as he ſaid unto them.

CHAP. XIV.

1. *The nine tribes and half are to have their inheritance by lot.* 6. *Caleb by privilege obtaineth Hebron.*

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, which Eleazar the prieſt and Joſhua the ſon of Nun and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

2 By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes and *for* the half-tribe.

3 For Moſes had given the inheritance of two tribes and an half-tribe on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle and for their ſubſtance.

V. 31. *By their families*—*Jair* was of the tribe of Judah, and great-grandſon of *Machir*, by the grandmother's ſide, who married Hezron, of the tribe of Judah, 1 Chron. ii. 21.

V. 2. *By lot was their inheritance*—Yet the portion they obtained by lot, exactly correſponded with the predictions both of Jacob and Moſes. See Gen. xlix. and Deut. xxxiii.

5 As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes the man of God concerning me and thee in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea to eſpy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheleſs, my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden ſhall be thine inheritance, and thy children's for ever; becauſe thou haſt wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he ſaid, theſe forty and five years, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day as I *was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out and to come in.

V. 5. *So the children of Iſrael did*—Or, *The children of Iſrael did as the LORD commanded Moſes*, when they *divided the land*—See chap. xxi. 1, 2. They now only conſulted about the diviſion of it.

12 Now

12 Now therefore give me this mountain, whereof the LORD ſpake in that day; for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if ſo be the LORD *will be* with me, then I ſhall be able to drive them out, as the LORD ſaid.

13 And Joſhua bleſſed him, and gave to Caleb the ſon of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite unto this day: becauſe that he wholly followed the LORD God of Iſrael.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had reſt from war.

CHAP. XV.

1. *The borders of the lot of Judah.* 13. *Caleb's portion and conqueſt.* 16. *Othniel for his valour hath Achſah Caleb's daughter to wife, who obtaineth a bleſſing from her father.* 21. *The cities of Judah.* 63. *The Jebuſites remain unconquered.*

THIS then was the lot of the tribe of the children of Judah, by their families; *even* to the border of Edom, the wilderneſs of Zin

V. 12. *Now, therefore, give me this mountain* — Or, *Now, therefore, give me this mountain, whereof the LORD ſpake in that day, as thou thyſelf then heardeſt: for though the Anakims are there—if the LORD be with me, I ſhall be able to drive them out*—Either the Anakims had retaken Hebron, or they ſtill poſſeſſed the adjacent mountains.

V. 15. *A great man* — He was great in power, in his ſize, and in ſtrength.

V. 1. *According to their families*—The lot only determined the right of each tribe to ſuch a portion of the general diviſion of the land into nine provinces and half: the particular ſpot to be appropriated to each family, was left to the determination of Joſhua and the princes. *The wilderneſs of Zin ſouthward*—Its limits took up the ſouth ſide, from the arm of the Salt or Dead-ſea along Idumea, and by the river of Egypt, on to the Mediterranean. Numb. xxxiv. 1—5.

ſouthward

ſouthward *was* the uttermoſt part of the ſouth-coaſt.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the bay that looketh ſouthward.

3 And it went out to the ſouth ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth ſide unto Kadeſh-barnea; and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa.

4 *From thence* it paſſed towards Azmon, and went out unto the river of Egypt; and the goings-out of that coaſt were at the ſea. This ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, *even* unto the end of Jordan. And *their* border in the north-quarter *was* from the bay of the ſea, at the uttermoſt part of Jordan.

6 And the border went up to Beth-hoglah, and paſſed along by the north of Beth-arabah; and the border went up to the ſtone of Bohan the ſon of Reuben.

7 And the border went up toward Debir from the valley of Achor, and ſo northward looking toward Gilgal, that *is* before the going-up to Adummin, which *is* on the ſouth ſide of the river: and the border paſſed toward the waters of En-ſhemeſh, and the goings-out thereof were at En-rogel.

8 And the border went up by the valley of

V. 7. *And the border went up toward Debir*—A city unknown, but different from that mentioned ver. 15.

V. 8. *By the valley of the ſon of Hinnom*—A pleaſant valley covered with groves, where the cruel worſhippers of Moloch placed their idol. See 2 Kings xxiii. 10. Jeremiah vii. 32.

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the ſon of Hinnom unto the ſouth ſide of the Jebuſite; the ſame *is* Jeruſalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom weſtward, which *is* at the end of the valley of the giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron: and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compaſſed from Baalah weſtward unto mount Seir, and paſſed along unto the ſide of mount Jearim which *is* Cheſalon, on the north ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah.

11 And the border went out unto the ſide of Ekron northward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings-out of the border were at the ſea.

12 And the weſt border *was* to the great ſea and the coaſt *thereof*. This *is* the coaſt of the children of Judah round about according to their families.

13 ¶ And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three ſons of

The Jebuſite—Jebus, properly ſpeaking, was in the territory of Benjamin, and Sion, its citadel, in that of Judah.
To the top of the mountain—Moriah.

Anak,

Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir. And the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field. And ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou?

19 Who anſwered, Give me a bleſſing: for thou haſt given me a ſouth land; give me alſo ſprings of water. And he gave her the upper ſprings, and the nether ſprings.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermoſt cities of the tribe of the children of Judah toward the coaſt of Edom ſouthward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

V. 17. *And Othniel took it*—God rewarded Caleb's virtue, by giving him poſſeſſion of the country promiſed him, and by means of one of the greateſt men of the tribe of Judah, who became his ſon-in-law. See Judges iii. 9, 10.

V. 19. *Give me alſo ſprings of water*—To her ſouth lands, which were dry, Caleb gave her a territory in the mountains, and another in the plain, both well watered.

26 Aman,

26 Aman, and Shema, and Moladah,
27 And Hazar-gaddah, and Heſhmon, and Beth-palet,
28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Cheſil, and Hormah,
31 And Ziglag, and Madmannah, and Sanſannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine with their villages.
33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:
37 Zenan, and Hadaſhah, and Migdalgad,
38 And Dilean, and Mizpeh, and Joktheel,
39 Lachiſh, and Bozkath, and Eglon,
40 And Cabbon, and Lahmas, and Kithliſh,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; ſixteen cities with their villages:
42 Libnah, and Ether, and Aſhan,
43 And Jiphtah, and Aſhnah, and Nezib,
44 And Keilah, and Achzib, and Mareſhah; nine cities with their villages:
45 Ekron with her towns and her villages:
46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages:
47 Aſhdod

47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof*:

48 And in the mountains, Shamir, and Jattir, and Soco,

49 And Dannah, and Kirjath-ſannah, which *is* Debir,

50 And Anab, and Eſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eſhean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; ſix cities with their villages:

60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderneſs, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the city of Salt, and Engedi; ſix cities with their villages.

63 ¶ As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could not drive them out; but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day.

CHAP.

CHAP. XVI.

1. *The general borders of the ſons of Joſeph.* 5. *The border of Ephraim's inheritance.* 10. *The Canaanites of Gezer are not driven out, but become tributaries.*

AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth,

3 And goeth down weſtward to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings-out thereof are at the ſea.

4 So the children of Joſeph, Manaſſeh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the eaſt ſide was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north ſide; and the border went about eaſtward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah to Ataroth and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah weſt-

V. 2. *From Beth-el to Luz* — Or, *From Beth-el-Luzan to Archi-Ataroth.* See ch. xviii. 13. and Judges i. 23.

V. 5. *Was Ataroth-addar* —Ataroth-addar was on the ſouth, and Upper Beth-horon on the north-eaſt of that tribe. But things in the Holy Land are now ſo tranſpoſed, that there are ſcarce any traces remain of what it formerly was; and the rivers in many parts of it have took another courſe.

V. 6. *Went out toward the ſea*—Or, *Went out weſtward.*

ward unto the river Kanah: and the goings-out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 ¶ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

1. *The lot of Manaſſeh.* 3. *The caſe of Zelophehad's daughters.* 7. *The coaſt of Manaſſeh diſtinguiſhed from that of Ephraim.* 12. *The Canaanites could not wholly be driven out, but thoſe that remain are ſubjected to tribute.* 14. *The children of Joſeph ſue for and obtain another lot.*

THERE was alſo a lot for the tribe of Manaſſeh; for he *was* the firſt-born of Joſeph; *to wit*, for Machir the firſt-born of Manaſſeh the father of Gilead. Becauſe he was a man of war, therefore he had Gilead and Baſhan.

2 There was alſo *a lot* for the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the chil-

V. 9. *And the ſeparate cities were*—Or, to paraphraſe the words, *Theſe are the cities which were ſeparated for the children of Ephraim, in the country of Manaſſeh, with the villages which ſprung from them.*

V. 10. *That dwelt in Gezer*—Gezer was upon the ſea-coaſt, in the diſtrict retained by the Philiſtines. Judg. i. 29.

V. 1. *There was alſo a lot for Manaſſeh*—Ephraim and Manaſſeh being both ſons of Joſeph, drew but one lot, and their eſtates and cities were, in ſome degree, mixed together. *Becauſe he was a man of war*—i. e. Machir. *Therefore he had Gilead*—The ſons of Gilead, inheriting the valour of their grand-father Machir, had Gilead and Baſhan; which required valiant men to defend them.

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dren of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

3 But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſeh's ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethath, that *lieth* before Shechem: and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the river Kanah, ſouthward of the river. Theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north ſide of the

the river, and the out-goings of it were at the ſea.

10 Southward *it was* Ephraim's, and northward *it was* Manaſſeh's, and the ſea his border: and they met together in Aſher on the north, and in Iſſachar on the eaſt.

11 And Manaſſeh had in Iſſachar and in Aſher Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet the children of Manaſſeh could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath bleſſed me hitherto?

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyſelf there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joſeph ſaid, The hill

V. 10. *And they met together*—Or, *And they are bounded by Aſher on the north-weſt, and by Iſſachar on the north-eaſt.*

V. 12. *Could not drive out the inhabitants*—Either through negligence, want of valour, or confidence in the divine promiſe.

is

is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*.

18 But the mountain ſhall be thine; for it *is* a wood, and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

CHAP. XVIII.

1. *The tabernacle is ſet up at Shiloh.* 2. *Joſhua cauſeth the remainder of the land not yet divided to be deſcribed into ſeven parts.* 8. *The deſcription of it is made and brought to Joſhua.* 10. *He diſtributeth it by lot.* 11. *The lot and border of the children of Benjamin.* 21. *Their cities.*

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there. And the land was ſubdued before them.

2 ¶ And there remained among the children of Iſrael ſeven tribes which had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, how long *are* ye ſlack to go to poſſeſs the land which the LORD God of your fathers hath given you?

V. 1. *Aſſembled together at Shiloh*— After a ſtay of ſeven years at Gilgal, the camp was removed to Shiloh. See Deut. xii. 8, 10. This city was ſituated upon a hill, in the tribe of Ephraim, about fifteen miles from Jeruſalem. Here the tabernacle remained till the time of Samuel. See 1 Sam. i. 3. And it continued there about 350 years.

4 Give

4 Give out from among you three men for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them; and they ſhall come *again* to me.

5 And they ſhall divide it into ſeven parts. Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the LORD our God.

7 But the Levites have no part among you: for the prieſthood of the LORD *is* their inheritance. And Gad and Reuben and half the tribe of Manaſſeh have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

8 And the men aroſe and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

9 And the men went and paſſed through the land, and deſcribed it by cities into ſeven parts in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua caſt lots for them in Shiloh before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

11 And the lot of the tribe of the children of Benjamin

Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah and the children of Joſeph.

12 And their border on the north ſide was from Jordan: and the border went up to the ſide of Jericho on the north ſide, and went up through the mountains weſtward; and the goings-out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz, which *is* Beth-el, ſouthward; and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouthward, from the hill that *lieth* before Beth-horon ſouthward; and the goings-out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah. This *was* the weſt quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went

V. 11. *Between the children of Judah and Joſeph*—See Deut. xxxiii. 12.

forth

forth to En-ſhemeſh, and went forth toward Geliloth, which *is* over-againſt the going-up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben,

18 And paſſed along toward the ſide over-againſt Arabah northward, and went down unto Arabah:

19 And the border paſſed along to the ſide of Beth-hoglah northward: and the out-goings of the border were at the north bay of the ſalt-ſea at the ſouth end of Jordan. This *was* the ſouth coaſt.

20 And Jordan was the border of it on the eaſt ſide. This *was* the inheritance of the children of Benjamin, by the coaſt thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, which *is* Jeruſalem, Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

V. 24. *Chephar-haammonai*—Or, *The village of Haamonai.*

CHAP.

CHAP. XIX.

1. *The lot of Simeon,* 10. *of Zebulun,* 17. *of Iſſachar,* 24. *of Aſher,* 32. *of Naphtali,* 40. *of Dan.* 49. *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziglag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Aſhan; four cities and their villages.

8 And all the villages that *were* round about theſe cities to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid eaſtward toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence paſſed on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah:

14 And the border compaſſeth it on the north-ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazez:

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh: and the out-goings

V. 16. *The inheritance of the children of Zebulun*—The chief cities belonging to them upon the borders of the other tribes. Other cities are mentioned afterwards, ſee chap. xxi. 34, 35.

of

of their border were at Jordan, ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alamelech, and Amad, and Miſheal; and reached to Carmel, weſtward, and to Shihor-libnath;

27 And turneth toward the ſun-riſing to Beth-dagon; and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north-ſide of Beth-emek, and Neiel; and goeth out to Cabul on the left hand;

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre; and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to Achzib:

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher according to their families, theſe cities with their villages.

V. 26. *Alamelech—Amad—Miſheal*—Cities ſituated near mount Carmel, ſee Gen. xlix. 20. famous for the miracles of Elijah, ſee 1 Kings chapter xvii. and chapter xviii. There was another mount Carmel ſituate in the territories of the tribe of Judah.

V. 29. *And to the ſtrong city Tyre—Palætyrus*, or *ancient Tyre*, which was built on the main land. *Tyre* on the iſland was not in being till the time of David.

32 ¶ The

32 ¶ The ſixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan:

34 And *then* the coaſt turneth weſtward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth ſide, and reacheth to Aſher on the weſt ſide, and to Judah upon Jordan toward the ſun-riſing:

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſh-taol, and Ir-ſhemeſh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

V. 35. *Hammath*—See on Numb. xiii. 21. and ch. xxxiv. 8. *Cinnereth*—Is ſaid to have been on the lake of Tiberias; in which there were fine gardens and a kind of lawn or park.

V. 43. *Ekron*—The capital of the Philiſtines, was at firſt given to the tribe of Judah. See chap xv. 45.

45 And

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it and dwelt therein, and called Leſhem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun among them:

50 According to the word of the LORD, they gave him a city which he aſked, *even* Timnath-ſerah in mount Ephraim: and he built the city, and dwelt therein.

51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

V. 46. *Japho*— Afterwards called *Joppa*, was the principal ſea-port town in all Judea.

V. 47. *Went out too little for them* —Or, *Went out from them*—i. e. Went into other hands; ſee Lev. xxv. 28 —33. Their formidable neigbours the Amorites, *forced the Danites into the mountains, and would not ſuffer them to come down to the valley.* See Judges i. 34.

V. 49. *An inheritance to Joſhua*— i. e. A private ſettlement, as a gift from the people.

V. 50. *Timnath-ſerah*— Here Joſhua ſettled with his family, concerning which hiſtory gives no farther information.

CHAP.

CHAP. XX.

1. *God commandeth,* 7. *and the children of Iſrael appoint the ſix cities of refuge.*

THE LORD alſo ſpake unto Joſhua, ſaying,
2 Speak to the children of Iſrael, ſaying, Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:
3 That the ſlayer that killeth *any* perſon unawares *and* unwittingly, may flee thither: and they ſhall be your refuge, from the avenger of blood.
4 And when he that doth flee unto one of thoſe cities ſhall ſtand at the entering of the gate of the city, and ſhall declare his cauſe in the ears of the elders of that city; they ſhall take him into the city unto them, and give him a place that he may dwell among them.
5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.
6 And he ſhall dwell in that city until he ſtand before the congregation for judgment, *and* until the death of the high prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own city, and unto his own houſe, unto the city from whence he fled.
7 ¶ And they appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.
8 And on the other ſide Jordan by Jericho eaſtward, they aſſigned Bezer in the wilderneſs upon

upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the congregation.

CHAP. XXI.

1. *Eight and forty cities out of the other tribes are given unto the Levites.* 9. *The cities of the prieſts;* 20. *of the reſt of the Kohathites;* 27. *of the Gerſhonites;* 34. *and of the Merarites.* 43. *God's promiſe fulfilled in giving the land and reſt to Iſrael.*

THEN came near the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael;

2 And they ſpake unto them in Shiloh in the land of Canaan, ſaying, The LORD commanded by the hand of Moſes to give us cities to dwell in, with the ſuburbs thereof for our cattle.

3 And the children of Iſrael gave unto the Levites out of their inheritance, at the commandment of the LORD, theſe cities and their ſuburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

V. 4. *The families of the Kohathites —thirteen cities*—i. e. To the branch of the houſe of Kohath, all thoſe cities neareſt Jeruſalem, in which the divine worſhip was one day to be fixed.

5 And

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name,

10 Which the children of Aaron *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the firſt lot.

11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill-*country* of Judah, with the ſuburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh for his poſſeſſion.

13 Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer; and Libnah with her ſuburbs,

14 And

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs; nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, Almon with her ſuburbs; four cities.

19 All the cities of the children of Aaron the prieſt, *were* thirteen cities with their ſuburbs.

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs,

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs; four cities.

25 And out of the half-tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs; two cities.

26 All the cities *were* ten with their ſuburbs for the families of the children of Kohath that remained.

27 And unto the children of Gerſhon of the

families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer, and Beeſh-terah with her ſuburbs; two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs; four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs; four cities.

22 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer, and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs; three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 And unto the families of the children of Merari the reſt of the Levites out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer, and Mahanaim with her ſuburbs,

39 Heſhbon

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs; four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the poſſeſſion of the children of Iſrael *were* forty and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them: the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs.

CHAP. XXII.

1. *Joſhua diſmiſſeth the two tribes and half with a bleſſing and a ſhare of ſpoil.* 10. *On their journey they build the altar of teſtimony.* 11. *The other tribes are offended thereat, and ſend to demand ſatisfaction.* 21. *The two tribes and half vindicate their conduct.* 30. *The deputies are ſatisfied.* 32. *Their report ſatisfieth the people that ſent them.*

THEN Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh,

V. 41. *All their cities were forty and eight, with their ſuburbs* — A great number; yet not more than the other tribes had: for it is to be obſerved, that only a part of the cities belonging to them are mentioned. Beſides, the Levites were confined to their cities and ſuburbs, whereas the other tribes had large territories annexed to their's, which made them of far greater value than thoſe of the Levites.

2 And

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the LORD gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law which Moſes the ſervant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul.

6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſtward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much

V. 8. *Return with much riches*—The war being over, and the conquered country divided, Joſhua diſmiſſes the 40,000 men of the three tribes beyond Jordan, to their ſeveral habitations. *And divide the ſpoil with your brethren*—i. e. With the men of war which were left at home to defend their poſſeſſions againſt the incurſions of enemies. See 1 Sam. xxx. 24, 25.

much cattle, with ſilver and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half-tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manaſſeh built there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold the children of Reuben and the children of Gad and the half-tribe of Manaſſeh have built an altar over-againſt the land of Canaan in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to war againſt them.

13 And the children of Iſrael ſent unto the children of Reuben and to the children of Gad and to the half-tribe of Manaſſeh into the land

V. 12. *The whole congregation gathered themſelves together*—Suppoſing their brethren to have devoted themſelves to the worſhip of falſe gods; or, that they intended to worſhip the Lord in another place and in another manner than the Lord himſelf had appointed.

of

of Gilead Phinehas the ſon of Eleazar the prieſt,

14 And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael; and each one *was* an head of the houſe of *their* fathers among the thouſands of Iſrael.

15 And they came unto the children of Reuben and to the children of Gad and to the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the LORD, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day againſt the LORD?

17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day, although there was a plague in the congregation of the LORD;

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebel to-day againſt the LORD, that to-morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORD's tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the LORD, nor rebel againſt us, in building you an altar, beſide the altar of the LORD our God.

V. 19. *If the land of your poſſeſſion be unclean*—If you judge the land to be unholy, and not conſecrated to God, and under his protection, as being without ſome ſacred, viſible token of his divine preſence; then paſs ye over to us, with whom the Lord's tabernacle dwelleth.

20 Did

20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

21 Then the children of Reuben and the children of Gad and the half-tribe of Manaſſeh anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the LORD, (ſave us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himſelf require *it*;

24 And if we have not *rather* done it for fear of *this* thing, ſaying, In time to come your children might ſpeak unto our children, ſaying, What have ye to do with the LORD God of Iſrael?

25 For the LORD hath made Jordan a border between us and you: ye children of Reuben and children of Gad, ye have no part in the LORD. So ſhall your children make our children ceaſe from fearing the LORD.

26 Therefore we ſaid, Let us now prepare to

V. 22. *Save us not this day*—Here the ſpeaker applies immediately to God himſelf, in proof of the purity of their intentions, and conſents to forfeit his favour and protection, if they were guilty of the revolt their brethren ſuſpected.

V. 24. *What have you to do with the God of Iſrael?* — q. d. So far are we from having any deſign to revolt from the ſervice of Jehovah, that we feared, leſt your children ſhould reject ours, as ſtrangers from the congregation of the Lord, for being ſeparated from the place of his ſanctuary by the river Jordan: and as a witneſs of their title to him and his ſervice, we erected this altar. Nothing could be more mild, inoffenſive, and judicious, than this apology. Who would not deſire to imitate ſo amiable an example?

build

build us an altar; not for burnt-offering, nor for ſacrifice:

27 But *that* it *may be* a witneſs between us and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings and with our ſacrifices and with our peace-offerings; that your children may not ſay to our children in time to come, Ye have no part in the LORD.

28 Therefore ſaid we, that it ſhall be, when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made not for burnt-offerings, nor for ſacrifices; but it *is* a witneſs between us and you.

29 God forbid that we ſhould rebel againſt the LORD, and turn this day from following the LORD to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them.

31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* among us, becauſe ye have not committed this treſpaſs againſt the LORD: now ye have delivered the children of Iſrael out of the hand of the LORD.

32 And

32 And Phinehas the ſon of Eleazar the prieſt, and the princes returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael; and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battle, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *Ed:* for it *ſhall be* a witneſs between us that the LORD *is* God.

CHAP. XXIII.

1. *Joſhua exhorteth before his death to obedience by the remembrance of former benefits,* 5. *by the proſpect of future bleſſings,* 12. *and by threatnings in caſe of diſobedience.*

AND it came to paſs a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* ſtricken in age.

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age.

3 ¶ And ye have ſeen all that the LORD your God hath done unto all theſe nations becauſe of you: for the LORD your God *is* he that hath fought for you.

V. 1. *A long time after*—About fourteen years after the conqueſt of Canaan, and ſeven years after the diviſion of the country among the tribes.

4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great ſea weſtward.

5 ¶ And the LORD your God, he ſhall expel them before you, and drive them from out of your ſight; and ye ſhall poſſeſs their land, as the LORD your God hath promiſed unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moſes, that ye turn not aſide therefrom to the right hand or to the left;

7 That ye come not among theſe nations, theſe that remain amongſt you; neither make mention of the name of their gods, nor cauſe to ſwear *by them*, neither ſerve them, nor bow yourſelves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day.

10 One man of you ſhall chaſe a thouſand; for the LORD your God, he *it is* that fighteth for you, as he hath promiſed you.

11 ¶ Take good heed therefore unto yourſelves, that ye love the LORD your God.

12 Elſe if ye do in any wiſe go back, and

V. 7. *That ye come not among theſe nations*—Hold no familiarity, neither make marriages with your idolatrous neighbours. *Neither mention the name of their gods*—Not with reſpect, either in your public or private converſation.

V. 12. *Elſe if ye do in any wiſe go back*—i. e. Start aſide from God, and give way to idolatry.

cleave

cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until ye periſh from off this good land which the LORD your God hath given you.

14 And behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your ſouls, that not one thing hath failed of all the good things which the LORD your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof.

15 Therefore it ſhall come to paſs, *that* as all good things are come upon you which the LORD your God promiſed you; ſo ſhall the LORD bring upon you all evil things, until he have deſtroyed you from off this good land which the LORD your God hath given you.

16 When ye have tranſgreſſed the covenant of the LORD your God which he commanded you, and have gone and ſerved other gods, and bowed yourſelves to them; then ſhall the anger of the LORD be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

CHAP.

CHAP. XXIV.

1. *Joſhua aſſembleth the tribes at Shechem,* 2. *and layeth before them a brief hiſtory of God's benefits from the days of Terah.* 14. *He reneweth the covenant between God and them.* 26. *A ſtone is ſet up to witneſs the covenant.* 29. *Joſhua's age, death, and burial.* 32. *Joſeph's bones are buried.* 33. *Eleazar dieth.*

AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers; and they preſented themſelves before God.

2 ¶ And Joſhua ſaid unto all the people, Thus ſaith the LORD God of Iſrael, Your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham and the father of Nachor: and they ſerved other gods.

3 And I took your father Abraham from the other ſide of the flood, and led him throughout all the land of Canaan, and multiplied his ſeed, and gave him Iſaac.

4 And I gave unto Iſaac, Jacob and Eſau: and I gave unto Eſau mount Seir, to poſſeſs it; but Jacob and his children went down into Egypt.

5 I ſent Moſes alſo and Aaron, and I plagued Egypt, according to that which I did amongſt them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the ſea; and the Egyptians purſued after your fathers with chariots and horſemen unto the Red ſea.

V. 2. *And Joſhua ſaid unto all the people, Thus ſaith the LORD God—* Here God ſpeaks to ver. 14. by the mouth of Joſhua.

7 And

7 And when they cried unto the LORD he put darkneſs between you and the Egyptians, and brought the ſea upon them, and covered them: and your eyes have ſeen what I have done in Egypt. And ye dwelt in the wilderneſs a long ſeaſon.

8 And I brought you into the land of the Amorites which dwelt on the other ſide Jordan; and they fought with you: and I gave them into your hand, that ye might poſſeſs their land, and I deſtroyed them from before you.

9 Then Balak the ſon of Zippor king of Moab aroſe and warred againſt Iſrael, and ſent and called Balaam the ſon of Beor to curſe you:

10 But I would not hearken unto Balaam; therefore he bleſſed you ſtill: ſo I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

12 And I ſent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy ſword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and ſerve him in ſincerity and in truth: and put away the gods

gods which your fathers ſerved on the other ſide of the flood, and in Egypt; and ſerve ye the LORD.

15 And if it ſeem evil unto you to ſerve the LORD; chooſe ye this day whom ye will ſerve, whether the gods which your fathers ſerved that *were* on the other ſide of the flood, or the gods of the Amorites in whoſe land ye dwell: but as for me and my houſe, we will ſerve the LORD.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the LORD, to ſerve other gods.

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the houſe of bondage, and which did thoſe great ſigns in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* we will alſo ſerve the LORD; for he *is* our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the LORD: for he *is* an holy God; he

V. 14. *The other ſide of the flood*—The river Euphrates. *And in Egypt*—The Chaldee and Egyptian idols.

V. 15. *Whom ye will ſerve*—q. d. Where will ye find a God worthy of your ſervice, if ye forſake the worſhip of Jehovah? Yet, although the Iſraelites did not wholly forſake the Lord, they too often worſhipped idols together with him. See Ezek. xxiii. 3, 8. ch. xx. 8. Amos v. 26. and Acts vii. 41, 43. *But as for me and my houſe, we will ſerve the LORD*—Will remain faithful to him, even unto death. A reſolution this, worthy of the great General of the Hebrews. Let us go and do likewiſe.

V. 19. *Ye cannot ſerve the LORD*—For ye love idols. You cannot follow him, unleſs you follow him wholly. How many, Iſrael-like, trim between God and idols? Either *the luſt of the fleſh, the luſt of the eye*, or *the pride of life*, ſhares their worſhip with the great Jehovah! *For he is an holy God*—And will not wink at your ſin. *He is a jealous God*—And will ſuffer no rival.

is a jealous God; he will not forgive your tranſgreſſions, nor your ſins.

20 If ye forſake the LORD, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you, after that he hath done you good.

21 And the people ſaid unto Joſhua, Nay; but we will ſerve the LORD.

22 And Joſhua ſaid unto the people, Ye *are* witneſſes againſt yourſelves that ye have choſen you the LORD, to ſerve him. And they ſaid, *We are* witneſſes.

23 Now therefore put away, *ſaid he*, the ſtrange gods which *are* among you, and incline your heart unto the LORD God of Iſrael.

24 And the people ſaid unto Joſhua, The LORD our God will we ſerve, and his voice will we obey.

25 So Joſhua made a covenant with the people that day, and ſet them a ſtatute and an ordinance in Shechem.

26 And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and ſet it up there under an oak that *was* by the ſanctuary of the LORD.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us; for it

V. 22. *We are witneſſes*—Thus they confirm the covenant, for themſelves, which their forefathers had entered into with God, as their king. Exod. ch. xii. and ch. xxiv.

V. 26. *Wrote theſe words in a book*—Wrote down this renewal of their covenant with the Lord, and either added the relation to the *book of the law*, which Moſes had ordered to be kept *in the ſide of the ark*, Deut. xxxi. 26. Or, He added the book of the law to that relation, and ſet up *a great ſtone* in remembrance of this tranſaction. See Gen. xxviii. 18. and Joſh. iv. 20, 21. *By the ſanctuary of the LORD*—Occaſionally, not ſtatedly, placed there. See Deut. xvi. 21, 22. Or, ſome *oratory*, or *houſe of prayer*, may be intended by the phraſe. The ancients, according to an able writer, had, beſides the tabernacle, *ſynagogues* in their different cities, and *oratories* in the fields,

hath

hath heard all the words of the LORD which he ſpake unto us: it ſhall be therefore a witneſs unto you, leſt ye deny your God.

28 So Joſhua let the people depart, every man unto his inheritance.

29 ¶ And it came to paſs after theſe things, that Joſhua the ſon of Nun the ſervant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-ſerah, which *is* in mount Ephraim, on the north ſide of the hill of Gaaſh.

31 And Iſrael ſerved the LORD all the days of Joſhua, and all the days of the elders that over-lived Joſhua, and which had known all the works of the LORD that he had done for Iſrael.

32 And the bones of Joſeph which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem for an hundred pieces of ſilver: and it became the inheritance of the children of Joſeph.

33 And Eleazar the ſon of Aaron died; and they buried him in a hill *that pertained to* Phinehas his ſon, which was given him in mount Ephraim.

V. 27. *For it hath heard all the words*—It was common with the ancients, to aſcribe ſenſations to the moſt inſenſible things, by way of figure, and as it were to animate all nature by their expreſſion. See Deut. iv. 26. ch. xxxii. 1. Iſai. i. 2. Jer. xxii. 29. Luke xix. 40.

THE

THE BOOK OF JUDGES.

CHAP. I.

1. *Judah and Simeon defeat Adoni-bezek.* 8—10. *They take Jeruſalem and Hebron.* 13. *Othniel takes the city of Kirjath-ſepher.* 18. *Gaza, Aſkelon, and Ekron are taken.* 20. *Hebron is given to Caleb.* 22. *The houſe of Joſeph take Beth-el.* 27. *The other tribes make the Canaanites tributaries, but do not drive them out.*

NOW after the death of Joſhua, it came to paſs that the children of Iſrael aſked the LORD, ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

2 And the LORD ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

3 And Judah ſaid unto Simeon his brother, Come up with me into my lot, that we may fight againſt the Canaanites: and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 ¶ And Judah went up; and the LORD delivered the Canaanites and the Perizzites into

Judges—This book is called *Sophetim*, which word ſignifies, an *Avenger* or a *Deliverer*. It is by ſome writers divided into two parts. The firſt containing the hiſtory of the Judges, from Othniel to Sampſon; the ſecond, a narrative of ſome exploits which happened in or about the time of the Judges. Critics are not agreed concerning who was the writer of this book. But the majority of them aſcribe it to Samuel.

V. 1. *The children of Iſrael aſked the LORD*—The princes or heads of the tribes applied to the high-prieſt, to conſult the LORD by Urim and Thummim.

their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they purſued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 ¶ Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the city on fire.

9 And afterward the children of Judah went down to fight againſt the Canaanites, that dwelt in the mountain, and in the ſouth and in the valley.

10 ¶ And Judah went againſt the Canaanites that dwelt in Hebron. Now the name of Hebron before *was* Kirjath-arba. And they ſlew Sheſhai, and Ahiman, and Talmai.

11 And from thence he went againſt the inhabitants of Debir. And the name of Debir before *was* Kirjath-ſepher.

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

V. 4. *In Bezek*—A city of the tribe of Judah. See 1 Sam. xi. 8.

V. 5. *Adoni-bezek* — i. e. Lord or maſter of Bezek.

V. 6. *They cut off his thumbs and toes* — Diſabled him from handling arms, and from flying; ſee ver. 7. A juſt retaliation; ſee ver. 7.

13 And

13 And Othniel the ſon of Kenaz, Caleb's younger brother, took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to aſk of her father a field: and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land: give me alſo ſprings of water. And Caleb gave her the upper ſprings and the nether ſprings.

16 And the children of the Kenite, Moſes' father-in-law, went up out of the city of palm-trees, with the children of Judah, into the wilderneſs of Judah, which *lieth* in the ſouth of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother; and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it. And the name of the city was called Hormah.

18 Alſo Judah took Gaza with the coaſt thereof, and Aſkelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the LORD was with Judah, and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 And the children of Benjamin did not drive

V. 19. *But could not drive out* — Or, *but proceeded not to drive them out* —Either they were contented with their former victories, or terrified by the formidable appearance of their adverſaries.

out

out the Jebuſites that inhabited Jeruſalem; but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And the houſe of Joſeph ſent to deſcry Beth-el. Now the name of the city before *was* Luz.

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city, and we will ſhew thee mercy.

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to paſs when Iſrael was ſtrong, that they put the Canaanites to tribute, and did not utterly drive them out.

V. 22. *The houſe of Joſeph* — Or, *The children of Joſeph*—According to the Cambridge manuſcript.

V. 26. *Into the land of the Hittites* —Suppoſed to be a colony of that people ſettled in Syria or Arabia.

V. 28. *To tribute*—As more ſoothing to their indolence and avarice.

29 Neither

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulon drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſs, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaal-bim: yet the hand of the houſe of Joſeph prevailed, ſo that they became tributaries.

36 And the coaſt of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

V. 29. *Drive out the Canaanites*— But ſuffered them to enjoy the privileges of a free people, even as if they had been allied; ſee 2 Kings iv. 13.

V. 36. *From the rock* — Or, *By the rock*—Perhaps the city of *Petra*, called *Jokteel*, 2 Kings xiv. 7. Some of its old inhabitants ſeem to have remained there until our Saviour's time, Matt. viii. 28.

CHAP.

CHAP. II.

1. *An angel rebukes the Iſraelites for their diſobedience.* 4. *The people lift up their voice and weep.* 11. *They forſake the* LORD, *and ſerve Baal and Aſhtaroth.* 14. *The* LORD *delivers them into the hands of their enemies.* 21. *And refuſes to drive out before them the nations that Joſhua left at his death.*

AND an angel of the LORD came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers; and I ſaid, I will never break my covenant with you.

2 And ye ſhall make no league with the inhabitants of this land; ye ſhall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be *as thorns* in your ſides, and their gods ſhall be a ſnare unto you.

4 And it came to paſs when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept.

5 And they called the name of that place Bochim: and they ſacrificed there unto the LORD.

6 ¶ And when Joſhua had let the people go, the children of Iſrael went every man unto his inheritance to poſſeſs the land.

V. 1. *And an angel*—Rather, *And the angel of the* LORD—i. e. Chriſt, the angel of the covenant; the conductor of Iſrael out of Egypt. *Came to Bochim*—Perhaps the ſame as Shiloh, ſee ver. 5. The word *Bochim* ſignifies *weepers*. The people wept from a ſenſe of God's diſpleaſure, or their approaching calamities.

V. 6—9. *And when Joſhua had let*—Or, *Now when Joſhua had let the people go.*

7 And

7 And the people ſerved the LORD all the days of Joſhua, and all the days of the elders that out-lived Joſhua, who had ſeen all the great works of the LORD that he did for Iſrael.

8 And Joſhua the ſon of Nun, the ſervant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north ſide of the hill Gaaſh.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the LORD, nor yet the works which he had done for Iſrael.

11 And the children of Iſrael did evil in the ſight of the LORD, and ſerved Baalim.

12 And they forſook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the LORD to anger.

13 And they forſook the LORD, and ſerved Baal and Aſhtaroth.

14 ¶ And the anger of the LORD was hot againſt Iſrael, and he delivered them into the hands of the ſpoilers that ſpoiled them, and he ſold them into the hands of their enemies round

V. 10. *And alſo that generation*— The people that were co-tempory with Joſhua, and had ſeen the wonders which God then wrought for the children of Iſrael. *Were gathered unto their fathers.*

V. 11. *And ſerved Baalim* — i. e. Lords. The Pagans had *gods many, and lords many*, 1 Cor. viii. 5. The chief of theſe were *Baal*, i. e. the *ſun*, and *Aſtaroth* or *Aſtarte*, the *moon*. *Aſtaroth* ſignifies *bleſſed ones*.

about,

about, ſo that they could not any longer ſtand before their enemies.

15 Whitherſoever they went out, the hand of the LORD was againſt them for evil, as the LORD had ſaid, and as the LORD had ſworn unto them: and they were greatly diſtreſſed.

16 Nevertheleſs, the LORD raiſed up judges, which delivered them out of the hand of thoſe that ſpoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not ſo.

18 And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD becauſe of their groanings, by reaſon of them that oppreſſed them and vexed them.

19 And it came to paſs when the judge was dead, *that* they returned, and corrupted *themſelves* more than their fathers, in following other gods to ſerve them, and to bow down unto them: they ceaſed not from their own doings, nor from their ſtubborn way.

20 ¶ And the anger of the LORD was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I com-

V. 16. *Raiſed up judges*—Perſons to command the army, adminiſter juſtice, and to preſerve the purity of religion; ſee ver. 17.

V. 18. *It repented the LORD*—i. e. Upon their crying to him, he heard their voice, and dealt favourably towards them.

manded

manded their fathers, and have not hearkened unto my voice;

21 I alſo will not henceforth drive out any from before them of the nations which Joſhua left when he died:

22 That through them I may prove Iſrael, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left thoſe nations, without driving them out haſtily; neither delivered he them into the hand of Joſhua.

CHAP. III.

1. *An account of the nations which were left to prove Iſrael.* 5. *The people make intermarriages with the natives, and ſerve their gods.* 8. *The LORD ſells them into the hand of their enemies.* 9. *Othniel, Ehud, and Shamgar are raiſed up to deliver them.*

NOW theſe *are* the nations which the LORD left to prove Iſrael by them, *even* as many *of Iſrael* as had not known all the wars of Canaan;

2 Only that the generations of the children of Iſrael might know to teach them war, at the leaſt ſuch as before knew nothing thereof;

3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moſes.

V. 21. *I will not henceforth drive out*—Here is the grand reaſon why the people of Canaan were not wholly extirpated.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the LORD, and forgat the LORD their God, and ſerved Baalim, and the groves.

8 ¶ Therefore the anger of the LORD was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years.

9 And when the children of Iſrael cried unto the LORD, the LORD raiſed up a deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenaz, Caleb's younger brother.

10 And the Spirit of the LORD came upon him, and he judged Iſrael, and went out to war: and the LORD delivered Chuſhan-riſhathaim king of Meſopotamia into his hand; and his hand prevailed againſt Chuſhan-riſhathaim.

11 And the land had reſt forty years. And Othniel the ſon of Kenaz died.

12 ¶ And the children of Iſrael did evil again in the ſight of the LORD: and the LORD ſtreng-

V. 5. *Among the Canaanites*—They dwelt among, and intermarried with nations that they ought to have deſtroyed, Deut. vii. 3. and, to compleat their folly, ſerved their idols.

V. 8. *Chuſhan-riſhathaim king of Meſopotamia*—By interpretation. Meſopotamia was ſituated between the Tygris and Euphrates, and thence had its name: the Aſſyrians or Syrians were its inhabitants.

V. 10. *And the Spirit of the LORD came upon him*—He was moved by an extraordinary impulſe from God, and endowed with ſingular courage and wiſdom.

thened

thened Eglon the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſon of Gera a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab. And Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him went out from him.

20 And Ehud came unto him; and he was ſitting in a ſummer parlour, which he had for

V. 12. *Strengthened Eglon* — Perhaps the ſucceſſor of Balak: the Lord gave him power, and courage, and ſucceſs againſt Iſrael.

V. 15. *A man left-handed*—Or, *an ambidexter*—i. e. One that could uſe his left hand as well as his right. See ch. xx. 16. and 1 Chron. xii. 2.

V. 19. *Turned again from the quarries*—The word rendered *quarries*, both here and ver. 26. ſome take to be the name of a place. *Keep ſilence* —Till the princes his attendants were retired.

himſelf

himſelf alone. And Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried; and paſſed beyond the quarries, and eſcaped into Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

V. 22. *He could not draw the dagger*—Or, *For he drew not the dagger —and it went out behind* — Nothing but divine authority can excuſe aſſaſſination. How far Ehud's treachery was authorized by Heaven, we leave the reader to determine.

V. 24. *He covereth his feet*—Either he eaſeth himſelf, or lieth down to reſt; a thing very common in the eaſt, during the heat of the day. Ruth iii. 7. 1 Sam. xxiv. 3.

28 And

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 And they ſlew of Moab at that time about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael. And the land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad: and he alſo delivered Iſrael.

CHAP. IV.

1. *Jabin oppreſſes Iſrael.* 4. *Deborah and Barak concert their deliverance.* 10. *He takes the field, and defeats the enemy.* 17. *Siſera flies, and is killed by Jael.* 22. *He is ſhewn dead to Barak.*

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the

V. 29. *All luſty*—Or, *robuſt, ſtrong.* Some tranſlate the original, *the guards*, ſubſtituting the word *Shemer* inſtead of *Shemen*.

V. 31. *After him was Shamgar*—It is uncertain when Shamgar commenced judge, and of what tribe he was. *With an ox-goad*—Suppoſed to be an inſtrument about eight feet long, and ſix inches round at the large end, armed at one end with a ſharp prickle for driving the oxen, and at the other with a ſmall ſpade, or ſtrong paddle of iron, for cleanſing the plow from clay. Such goads are ſaid to be now uſed by the plowmen, in Paleſtine, Syria, and other eaſtern countries.

LORD:

LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael.

4 And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came up to her for judgment.

6 And ſhe ſent and called Barak the ſon of Abinoam out of Kadeſh-naphtali, and ſaid unto him, Hath not the LORD God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt ſhall

V. 4. *A propheteſs*—See Exod. xv. 20. 2 Kings xxii. 14. One inſpired to make known the divine will; to inſtruct, direct, and govern. *Of Lapidoth*—Either a woman of Lapidoth, or the wife of Lapidoth; Lapidoth being either the name of a man or a place.

V. 5. *She dwelt under the palm-tree of Deborah* — Or, *She ſat under the palm-tree called by her name*, when ſhe adminiſtered juſtice. The word rendered *palm-tree* ſignifies *a foreſt of palms*.

V. 6. *Mount Tabor*—Was a famous mountain not far from Kedeſh, in the tribe of Zebulun, which had a large plain at the top, where an army might be drawn up and exerciſed.

V. 8. *If thou wilt go with me, I will go*—He knew that her preſence would authorize his conduct, and inſpirit the army.

not

not be for thine honour: for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kadeſh.

10 And Barak called Zebulun and Naphtali to Kadeſh; and he went up with ten thouſand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kadeſh.

12 And they ſhewed Siſera that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the LORD diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword, before Barak: ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword; *and* there was not a man left.

V. 10.* *Ten thouſand men at his feet*—They followed him as their general. Perhaps they were all footmen. The eleventh verſe may be conſidered as a parentheſis, to render the ſeventeenth verſe more intelligible.

V. 15. *And the LORD diſcomfited Siſera*—Perhaps by thunder and lightning. See ch. v. 20. 1 Sam. vii. 10. Joſh. x. 10.

17 Howbeit,

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the houſe of Heber the Kenite.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me; fear not: and when he had turned in unto her into the tent, ſhe covered him with a mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink; for I am thirſty. And ſhe opened a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: for he was faſt aſleep and weary. So he died.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

23 So God ſubdued on that day Jabin the king of Canaan before the children of Iſrael.

24 And the hand of the children of Iſrael

V. 17. *To the tent of Jael*—Women had their tents ſeparate from their huſbands, to which no ſtranger, without being introduced, was ſuffered to approach. This made it a convenient place to hide in.

V. 21. *Took a nail*—Or, one of the pins with which they faſtened the tent to the ground. *And ſmote it into his temples*—An hazardous undertaking, which nothing ſave a divine impulſe can juſtify.

proſpered

proſpered and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

Deborah's ſong of praiſe.

THEN ſang Deborah, and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Iſrael, when the people willingly offered themſelves.

3 Hear, O ye kings; give ear, O ye princes: I, *even* I will ſing unto the LORD; I will ſing *praiſe* to the LORD God of Iſrael.

4 LORD, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Iſrael.

V. 1. *Then ſang Deborah* — This triumphant ode conſiſts of three parts: An exordium, or relation of the events preceding and accompanying the victory, and a compleat deſcription of the defeat, adorned with the death of Siſera, and the diſappointed expectation of his mother.

V. 2. *Praiſe ye the LORD*—Or, the clauſe may be rendered,

Becauſe the leaders of Iſrael undertook the war,
Becauſe the people willingly offered themſelves, praiſe ye the Lord.

Here the clauſes correſpond, as is uſual in this kind of poetry. In the next verſe the propheteſs burſts forth into fine apoſtrophe, with all that variety of numbers and perſons which ſo eminently diſtinguiſhes the Hebrew poetry.

V. 4. *LORD, when thou wenteſt out of Seir*—The argument of the ode is the delivery of the people of Iſrael from bondage. Here, and in the next verſe, by a kind of oblique compariſon, ſhe beautifully introduces God's appearance at Seir and on mount Sinai. The verſes are in metre, and ſhould be rendered ſo:

O Jehovah! when thou wenteſt out of Seir,
When thou marchedſt out of the land of Edom,
The earth trembled; the heavens thundered;
The clouds dropped down water,
V. 5.] The mountains flowed down at the preſence of Jehovah;
Even Sinai at the preſence of Jehovah, the God of Iſrael.

See Hab. iii. 6. Iſai. lxiv. 1. Pſalm lxviii. 8, 9. Deut. i. 19, 20.

6 In the days of Shamgar the ſon of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

9 My heart *is* toward the governors of Iſrael, that offered themſelves willingly among the people. Bleſs ye the LORD.

10 Speak ye that ride on white aſſes, ye that ſit in judgment, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the LORD, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam.

V. 6. *In the days of Jael*—Suppoſed to be a propheteſs raiſed up before Deborah to judge Iſrael. Some writers think, the text refers to Jael the wife of Heber. *Walked through by-ways*—For fear of meeting with enemies.

V. 7. *Ceaſed*—The people forſook the unfortified places, and retired to places of ſtrength. *A mother in Iſrael*—As a deliverer of a country is termed its *father*.

V. 8. *Then was war in their gates*—In conſequence of their idolatry, their enemies fell upon them, and diſarmed them.

V. 11. *In the places of drawing water*—To which the enemies ſkulking parties frequently reſorted, either for booty or refreſhment, and where they ſhouted when they met their prey. *Towards his villages in Iſrael*—The deliverances which he has vouchſafed to the inhabitants of unwalled towns, ver. 7.

V. 12. *Awake, awake, Deborah*—Or, *Ariſe, ariſe, Deborah! Ariſe, ariſe! Speak the inſpiring ſong*—An exhortation full of beauty and majeſty. *Lead thy captivity captive, thou ſon of Abinoam*—Lead forth thy priſoners in triumph.

13 Then

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Iſſachar *were* with Deborah; even Iſſachar, and alſo Barak: he was ſent on foot into the valley. For the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money.

V. 13. *Have dominion over the nobles*—Or, *Then the people that remained came down after the nobles; Jehovah's people came down after me againſt the mighty.*

V. 14. *A root againſt Amalek*—Or, *Out of Ephraim came down thoſe who were planted in Amalek*—The name of a place in the tribe of Ephraim. See ch. xii. 15. *After thee, O Benjamin, amongſt thy people. Out of Machir came down governors, and out of Zebulun thoſe who rule with the ſceptre.* See Gen. xlix. 10.

V. 19. *The kings came and fought*—Probably ſeveral kings united with Jabin. *Taanach* and *Megiddo* were cities that belonged to the Manaſſites. Joſh. xvii. 11. *They took no gain of money*—It either means, that they were not hired, but fought freely. Or, as ſome rather chooſe to render it, *For lucre of money, which they carried not off.*

20 They

20 They fought from heaven: the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt trodden down ſtrength.

22 Then were the horſe-hoofs broken by the means of the pranſings, the pranſings of their mighty ones.

23 Curſe ye Meroz, ſaid the angel of the LORD, curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He aſked water, *and* ſhe gave *him* milk; ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workman's hammer: and with the hammer ſhe ſmote Siſera; ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

V. 20. *They fought from heaven*—Or, *The ſtars fought from heaven: They fought from their orbits* [*courſes*] *againſt Siſera.*

V. 21. *The river Kiſhon ſwept them away* — Kiſhon is a river not far from mount Tabor; which, during the rainy ſeaſon, ſwells, and overflows its banks, and by its rapidity carries all before it.

V. 22. *Then were the horſe-hoofs broken* — Or, *Then were the hoofs of the horſes broken, their riders flying away with precipitate ſpeed*—Anciently it was not the cuſtom to ſhoe horſes.

V. 23. *Curſe ye Meroz*—i. e. The inhabitants of that city.

V. 25. *In a lordly diſh*, or *bowl*—In which ſhe brought him either *cream* or *butter-milk*. The Arabs churn their milk in a leathern bottle.

V. 26. *She ſmote off his head*—Or, *She ſmote through his head; ſhe pierced and ſtruck through his temples* — It is not clear from hiſtory, that ſhe ſevered his head from his body.

28 The

28 The mother of Siſera looked out at a window, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, Yea, ſhe returned anſwer to herſelf,

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle work on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O LORD: but *let* them that love him *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

CHAP. VI.

1. *The Iſraelites for their ſin are oppreſſed by Midian.* 7. *A prophet rebuketh them.* 11. *Gideon delivereth them.*

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into the hand of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

V. 28—30. *The mother of Siſera looked out*—A moſt beautiful proſopopœia. Here we have a ſtriking image of maternal ſolicitude, and a mind divided between hope and fear. Yet elate in mind, and impatient of delay, ſhe prevents the comfort of her companions, and burſts forth into female levity and jactation; and, woman-like, dwells not upon the ſlaughter of the enemy, the number of the captives, the valour and exploits of the victor, but on the damſels, gold, and garments he had taken. But how were her hopes blaſted, and how finely inſinuated is her diſappointment, by the ſudden apoſtrophe,

So let all thine enemies periſh, O Jehovah!

3 And

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them;

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza; and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

5 For they came up with their cattle, and their tents, and they came as graſshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites; and the children of Iſrael cried unto the LORD.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD becauſe of the Midianites,

8 That the LORD ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the LORD your God, fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD,

V. 3. *Children of the eaſt*—i. e. The *the children of the eaſt*. Not all the Arabians, who are commonly called Arabians, but the eaſtern part of them.

and

and ſat under an oak, which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon Gideon threſhed wheat by the wine-preſs, to hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and ſaid unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, O my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh my lord, wherewith I ſhall ſave Iſrael? behold my family *is* poor in Manaſſeh, and I *am* the leaſt in my father's houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites as one man.

17 And he ſaid unto him, If now I have found

V. 11. *In Ophrah*—In Manaſſeh: there was another *Ophrah* in Benjamin, Joſh. xviii. 23. *The Abi-ezrite*—Of the poſterity of Abiezer. *Threſhed*—Not with oxen, as the manner was, Deut. xxv. 4. but with a ſtaff, to prevent diſcovery. *Wine-preſs*—In the place where the wine-preſs ſtood, not in the common floor.

V. 14. *Go* — Or, *go now, in thy might*—In the ſtrength which thou haſt already received, and doſt now farther receive from me.

V. 15. *My family*—Heb. *my thouſand*: for the tribes were diſtributed into ſeveral thouſands, whereof each thouſand had his peculiar governor. *Is poor*—i. e. Weak and contemptible. *The leaſt*—Either for age, or fitneſs for ſo great a work.

grace

grace in thy ſight, then ſhew me a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up fire out of the rock, and conſumed the fleſh and the unleavened cakes: Then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O LORD God! for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him, Peace *be* unto thee: fear not; thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 And it came to paſs the ſame night, that

V. 24. *Jehovah-ſhalom*—i. e. *The Lord's peace*; the ſign or witneſs of God's ſpeaking peace to me, and to his people.

the

the LORD ſaid unto him, Take thy father's young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his father's houſhold and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? and when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt

V. 26. *Of this rock*—Heb. *of this ſtrong hold*: for in that calamitous time the Iſraelites retreated to ſuch rocks, and hid and fortified themſelves in them. *Ordered place*—That is, in a plain and ſmooth part of the rock, where an altar may be conveniently built. *And offer a burnt-ſacrifice*—Gideon was no prieſt, nor was this the appointed place of ſacrifice; but God can diſpenſe with his own inſtitutions, though we may not; and his call gave Gideon ſufficient authority.

him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death, whilſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 Then all the Midianites and the Amalekites and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh; who alſo was gathered after him: and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali: and they came up to meet them.

36 And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl full of water.

V. 32. *Jerub-baal*—That is, *Let Baal plead.* It is a probable conjecture, that that *Jerombalus*, whom Sanchoniathon, (one of the moſt ancient of all the Heathen writers) ſpeaks of as a prieſt of *Jao*, (a corruption of *Jehovah*) and to whom he was indebted for a great part of his knowledge, was this *Jerubbaal.*

39 And

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: let me prove, I pray thee, but this once with the fleece: let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1. *Gideon's army.* 9. *He is encouraged by the dream, and interpretation of the barley cake.* 24. *Oreb and Zeeb.*

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

3 Now therefore go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thouſand; and there remained ten thouſand.

4 And the LORD ſaid unto Gideon, The people *are* yet too many, bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This

V. 3. *From mount Gilead*—Gilead was on the eaſt ſide of Jordan, and cannot be meant here. Some writers inſert *Gilboa* inſtead of *Gilead*.

ſhall

ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him ſhalt thou ſet by himſelf: likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent; and retained thoſe three hundred men. And the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Ariſe, get thee down unto the hoſt; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

11 And thou ſhalt hear what they ſay: and

V. 5. *Every one that lappeth*—This was merely a ſign, to diſtinguiſh thoſe that God ſaw fit to employ on this expedition.

V. 8. *So the people*—That is, the three hundred men, to whom the reſt left their proviſions, and departed homewards.

afterward

afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites and the Amalekites, and all the children of the eaſt lay along in the valley like graſshoppers for multitude, and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian and all the hoſt.

15 And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe; for the LORD hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to

V. 13. *Behold, there was a man that told a dream* — Both the dream and the interpretation of it were deſigned to encourage Gideon in his attempt, and were prophetical of the certainty of his ſucceſs.

the

the outſide of the camp, it ſhall be *that* as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the LORD, and of Gideon.

19 So Gideon and the hundred men that *were* with him came into the outſide of the camp in the beginning of the middle watch; and they had but newly ſet the watch; and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands, to blow *withal:* and they cried, The ſword of the LORD, and of Gideon.

21 And they ſtood every man in his place round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD ſet every man's ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down

V. 21. *They ſtood every man in his place*—As if to light their army to the Midianitiſh camp. The work was the Lord's; they were only lookers on.

againſt

againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb, and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan.

CHAP. VIII.

1. *The Ephraimites pacified.* 4. *Zebah and Zalmunna are taken priſoners.* 33. *The Iſraelites idolatry, and ingratitude.*

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? and they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? then their anger was abated toward him, when he had ſaid that.

V. 25. *They took two princes*—Or, *generals*. *Oreb* ſignifies a *crow*, and *Zeeb* a *wolf*. Great men, in ancient times, frequently took the names of their families from the animal world.

V. 2. *Is not the gleaning*—q. d. Is not the capture of Oreb and Zeeb, which they had taken after the victory, more than the victory gained by me and my followers? Thus he ſoftens their anger, by a well-timed compliment. *Abiezer* was the chief of the family from which Gideon deſcended, ſee ch. vi. 11. Joſh. xvii. 2.

4 ¶ And

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them.*

5 And he ſaid unto the men of Succoth, Give I pray you, loaves of bread unto the people that follow me; for they *be* faint; and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him as the men of Succoth had anſwered *him.*

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men,* all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword.

11 And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of

V. 11. *That dwelt in tents*—i. e. By the country of the Arabians.

Midian,

Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 And Gideon the ſon of Joaſh returned from battle before the ſun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna, now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and ſlew the men of the city.

18 Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they; each one reſembled the children of a king.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them. But the youth drew not his

V. 16. *With them he taught the men of Succoth* — Rather, *tore*, i. e. *their fleſh with the thorns of the wilderneſs and with briars*, ver. 7. In what manner, and how far he puniſhed them, critics are not agreed.

V. 20. *Up, and ſlay them* — Like another Aſdrubal, Gideon would have animated his ſon, by this execution, to a zeal againſt the enemies of Iſrael. In ancient times, it was not unuſual for great perſons to execute thoſe offenders upon whom they paſſed ſentence. See 1 Sam. xv. 33. and 1 Kings ii. 24. They had then no public executioners.

ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe thou, and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ornaments that *were* on their camels necks.

22 Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou and thy ſon, and thy ſon's ſon alſo; for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you: the LORD ſhall rule over you.

24 And Gideon ſaid unto them, I would deſire a requeſt of you, that ye would give me every man the ear-rings of his prey. For they had golden ear-rings, becauſe they *were* Iſhmaelites.

25 And they anſwered, We will willingly give *them*. And they ſpread a garment, and did caſt therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted was a thouſand and ſeven hundred *ſhekels* of gold; beſide ornaments, and collars, and purple raiment that *was* on the kings of Midian; and beſide the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Iſrael

V. 22. *Rule thou*—Not as a judge, that he was already; but as a king.

V. 27. *Gideon made an ephod*—See Exod. xxviii. 6. Perhaps deſigning it as a triumphant emblem of the victory God had granted him. Or, he intended it for the altar he had erected by the divine command at Ophrah, ch. vi. 26. However this be, *The children of Iſrael went a whoring after it* — i. e. Either committed idolatry with it, or enquired the mind of God there, inſtead of the *ephod* which he had choſen. See ver. 33.

went

went thither a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

28 Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more. And the country was in quietneſs forty years in the days of Gideon.

29 And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he called Abimelech.

32 And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the Abi-ezrites.

33 ¶ And it came to paſs as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim; and made Baal-berith their god.

34 And the children of Iſrael remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every ſide:

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

1. *Abimelech is made king by the Shechemites.* 7. *Jotham by a parable rebuketh them.* 22. *Gaal's conſpiracy.* 56. *Jotham's curſe fulfilled.*

AND Abimelech the ſon of Jerubbaal went to Shechem, unto his mother's brethren, and

V. 33. *Baal-berith*—i. e. *The Lord of the covenant.*

communed

communed with them, and with all the family of the houſe of his mother's father, ſaying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the ſons of Jerubbaal, *which are* threeſcore and ten perſons, reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

3 And his mother's brethren ſpake of him in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver out of the houſe of Baal-berith; wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his father's houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and

V. 2. *That one reign over you*—Although Jerubbaal had refuſed to be king over Iſrael, ch. viii. 23. yet his ſon Abimelech had no ſuch ſcruple. *Abimelech* ſignifies, *My father a king.*

V. 5. *Upon one ſtone*—Perhaps, as a ſacrifice to Baal, in revenge of the ſacrifice of the bullock, ch. vi. 25, 26. Or, it may be, from the truly Turkiſh principle, to prevent competitors. Well may it be ſaid, that *the gods of the Heathens were but devils*, and that *the tender mercies of the wicked are cruelty.* See Prov. xii. 10. 1 Cor. x. 20.

lifted

lifted up his voice, and cried, and ſaid unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they ſaid unto the olive-tree, Reign thou over us.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let

V. 8. *The trees went forth*—This is a beautiful apologue or fable; the moral of it is, that weak and worthleſs perſons are generally forward to thruſt themſelves into power, while the wiſe and good are willing to decline rule.

V. 13. *Which cheereth God and man*—Or, *gods and men*—Probably Jotham, in ſpeaking to the idolatrous Shechemites, adapts his ſpeech to their notions. Or, *gods and men* may mean, high and low, princes and peaſants. In apologues and fables every word is not expected to be agreeable to the exact truth of things.

V. 15. *Put your truſt in my ſhadow*—How ſtrongly this ridicules the vanity of baſe men in power! And how keenly pointed is the ſarcaſm on that vanity diſplayed in the next clauſe, *Let fire come out of the bramble, and devour the cedars of Lebanon!* The fire of the bramble being even proverbial in the eaſt, and out well-nigh as ſoon as it was lighted.

fire

fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands;

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are riſen up againſt my father's houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant king over the men of Shechem, becauſe he *is* your brother:)

19 If ye then have dealt truly and ſincerely with Jerubbaal, and with his houſe this day, *then* rejoice ye in Abimelech, and let him alſo rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo; and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Iſrael,

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherouſly with Abimelech:

24 That

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which ſlew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them. And it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out.

30 And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem; and, behold, they fortify the city againſt thee.

32 Now therefore up by night, thou and the people

people that *is* with thee, and lie in wait in the field.

33 And it ſhall be *that* in the morning, as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhalt find occaſion.

34 And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the people that *were* with him, from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt.

46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the houſe of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and

V. 45. *And ſowed it with ſalt*—Salt, in a certain quantity, is ſaid to make land barren. Hence, in ſcripture, *a land of ſalt* ſignifies a barren land, Deut. xxix. 23. Pſalm cvii. 33, 34. Zeph. ii. 9. Hereby Abimelech intimates his deſire of their city becoming a perpetual deſolation.

laid it on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte, *and* do as I *have done*.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman caſt a piece of a milſtone upon Abimelech's head, and all to break his ſkull.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young man thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedneſs of

V. 53. *Caſt a piece of a milſtone upon Abimelech's head*—He had ſlain all his brethren upon one ſtone, ver. 5. and now he is himſelf killed by a ſtone, thrown from the hand of a woman. Juſtice is ſure to overtake the murderer, either in this life, or in the life to come.

Abimelech

Abimelech which he did unto his father, in ſlaying his ſeventy brethren;

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham the ſon of Jerubbaal.

CHAP. X.

1. *Tola judgeth Iſrael.* 3. *alſo Jair.* 7. *The Philiſtines and Ammonites oppreſſing Iſrael,* 15. *upon their repentance God pitieth them.*

AND after Abimelech there aroſe to defend Iſrael, Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years.

4 And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the LORD, and ſerved not him.

7 ¶ And the anger of the LORD was hot

V. 57. *And all the evil of the men of Shechem*—They were chaſtiſed by the very perſon to whoſe ambition and profanenſs they had been inſtrumental. How juſt a retribution for their paſt conduct!

againſt

againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

8 And that year they vexed and oppreſſed the children of Iſrael: eighteen years, all the children of Iſrael that *were* on the other ſide Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon paſſed over Jordan to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 And the children of Iſrael cried unto the LORD, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the LORD ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the LORD, We have ſinned: do thou unto us whatſoever ſeemeth good unto thee; deliver us only we pray thee, this day.

V. 8. *And that year they vexed*—Or, it may be better rendered, *Therefore at that time the children of Ammon afflicted and oppreſſed the children of Iſrael eighteen years, namely, all thoſe who dwelt on the other ſide Jordan.* See Judges xv. 20.

V. 13. *No more*—Unleſs you repent.

16 And

16 And they put away the ſtrange gods from among them, and ſerved the LORD: and his ſoul was grieved for the miſery of Iſrael.

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall be head over all the inhabitants of Gilead.

CHAP. XI.

1. *Jephthah is choſen general of the Gileadites.* 12. *He expoſtulates with the king of Ammon.* 29. *He attacks, and conquers the Ammonites.* 34. *He performs the vow he had made on his daughter.*

NOW Jephthah the Gileadite was a mighty man of valour, and he *was* the ſon of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him ſons: and his wife's ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our father's houſe; for thou *art* the ſon of a ſtrange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 And it came to paſs in proceſs of time, that the children of Ammon made war againſt Iſrael.

V. 16. *His ſoul was grieved*—His pity and compaſſion diſcovered themſelves by the effects. The Iſraelites repented, and God raiſed them up a deliverer. His compaſſion diſarmed his anger. Thus the divine diſpenſations alter, but God remains the ſame.

V. 17. *In Mizpeh*—Beyond Jordan.

V. 3. *Vain men*—Perſons who choſe to live by ſpoil and rapine, rather than by honeſt labour.

5 And

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah out of the land of Tob.

6 And they ſaid unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and expel me out of my father's houſe? and why are ye come unto me now when ye are in diſtreſs?

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the LORD deliver them before me, ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, The LORD be witneſs between us, if we do not ſo according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

V. 11. *And Jephthah uttered all his words*—Or, *matters*—*Before the LORD*—He ſtill waited for God's approbation: without this he ſeems to have been unwilling to undertake any thing.

13 And

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan. Now therefore reſtore thoſe *lands* again peaceably.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon;

15 And ſaid unto him, Thus ſaith Jephthah, Iſrael took not away the land of Moab, nor the land of the children of Ammon:

16 But when Iſrael came up from Egypt, and walked through the wilderneſs unto the Red ſea, and came to Kadeſh;

17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab: but he would not *conſent*. And Iſrael abode in Kadeſh.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.

V. 13. *Becauſe Iſrael took away my land* — i. e. The land which was mine, before Sihon and Og took it away from me. What rivers of blood have Chriſtians, ſo called, ſhed upon as fallacious a plea!

V. 16. *Unto the Red-ſea*—He ſpeaks of their third and laſt coming, when they came from Ezion-geber, from whence they went to Kadeſh.

20 But

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? ſo whomſoever the LORD our God ſhall drive out from before us, them will we poſſeſs.

25 And now *art* thou any thing better than Balak the ſon of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

V. 22. *The coaſts*—Or, *borders, from the wilderneſs*—i. e. Deſart of Arabia.

V. 23. *The LORD hath diſpoſſeſſed the Amorites*—Who has an inconteſtible right to all lands, and can diſpoſe of them as he pleaſes.

V. 24. *Wilt not thou poſſeſs what Chemoſh thy god giveth thee*—Wilt not thou endeavour to defend, what thou pretendeſt to have received as a gift from the god thou acknowledgeſt? Even ſo will we, the gift which we have received from Jehovah.

V. 26. *Three hundred years*—Not exactly, but about that time. He pleads preſcription, a title acknowledged by moſt nations.

27 Wherefore

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the LORD the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 Then the Spirit of the LORD came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

30 ¶ And Jephthah vowed a vow unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands;

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORD's, and I will offer it up for a burnt-offering.

32 So Jephthah paſſed over unto the children of Ammon to fight againſt them; and the LORD delivered them into his hands.

33 And he ſmote them from Aroer even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with timbrels and with dances: and

V. 31. *Shall ſurely be the LORD's, and I will offer it*—Or, *Shall be conſecrated to the LORD*, or, *I will offer it for a burnt-offering*—i. e. I will do either one or the other, according to the fitneſs or propriety of the object.

ſhe *was his* only child; beſide her he had neither ſon nor daughter.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he ſaid, Go. And he ſent her away *for* two months. And ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed. And ſhe knew no man. And it was a cuſtom in Iſrael,

40 *That* the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

V. 35. *I have opened my mouth, and cannot go back*—i. e. I have devoted you unto the Lord, and muſt fulfil my vow: She being an object altogether improper for a burnt-offering, was devoted to ſerve the Lord in a ſingle ſtate. See ver. 37, 39. This was deemed a great puniſhment in thoſe days, and it was in a peculiar manner a great calamity to Jephthah himſelf, as ſhe was *his only child*, ſee ver. 34.

CHAP.

CHAP. XII.

1. *The Ephraimites, diſcerned by Shibboleth, are ſlain by the Gileadites.* 7. *Jephthah dieth.*

AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over-againſt the children of Ammon, and the LORD delivered them into my hand: wherefore when are ye come up unto me this day to fight againſt me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites, which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? if he ſaid, Nay;

6 Then ſaid they unto him, Say now Shibboleth;

V. 6. *Say now Shibboleth*—i. e. Let me paſs over the water. The word *Shibboleth*, ſignifies both *an ear of corn*, and *floods of water*, Pſ. lxix. 2. The pronunciation of the ſame language varies greatly in different parts. See Matt. xxvi. 73. *There fell forty and two thouſand*—How ſoon is the pride of the Ephraimites brought down!

leth; and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan. And there fell at that time of the Ephraimites forty and two thouſand.

7 ¶ And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons: and he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

V. 15. *Mount of the Amalekites*— So called from ſome remarkable exploit, done by, or upon the Amalekites in that place. It is ſtrange, that in the hiſtory of all theſe judges, there is not ſo much as once mention of the high prieſt, or of any other prieſt or Levite, appearing either for council or action in any public affair, from Phinehas to Eli, which may well be computed two hundred and fifty years! Surely this intimates, that the inſtitution was chiefly typical, and that the benefits which were promiſed by it, were to be chiefly looked for in its anti-type, the everlaſting prieſthood of Chriſt, in compariſon of which that prieſthood had no glory.

CHAP.

CHAP. XIII.

1. *The Philiſtines oppreſs Iſrael.* 3. *An angel appears to the wife of Manoah, and promiſes her a ſon who ſhould begin the deliverance of her people.* 9. *He appears again to Manoah and his wife.* 20. *He aſcends to heaven in the flame of the burnt-offering.* 24. *Samſon is born.*

AND the children of Iſrael did evil again in the ſight of the LORD; and the LORD delivered them into the hand of the Philiſtines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and beareſt not: but thou ſhalt conceive, and bear a ſon.

4 Now therefore beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean *thing*.

5 For lo, thou ſhalt conceive, and bear a ſon: and no razor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not

V. 3. *The angel*—The ſame angel that appeared to Gideon, Joſhua, and Moſes. Samſon, Iſaac, Samuel, and John the Baptiſt, were all born of women that were a long time barren.

V. 4. *Now therefore, beware I pray thee*—As the child was to be a Nazarite, ver. 7. the mother is commanded to live as the Nazarites lived, Numb. vi.

V. 6. *Very terrible*—Rather *venerable* or *majeſtic*. See Acts vi. 15.

whence

whence he *was*, neither told he me his name.

7 But he ſaid unto me, Behold, thou ſhalt conceive, and bear a ſon: and now drink no wine nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and ſaid, O my LORD, let the man of God which thou didſt ſend come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? and he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs. How ſhall we order the child? and *how* ſhall we do unto him?

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I commanded her let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the

V. 12. *Come to paſs*—Or, *When that ſpoken, what ſhall be the method of ſhall come to paſs which thou haſt educating the child?* ſee ver. 8.

LORD,

LORD, I pray thee, let us detain thee until we ſhall have made ready a kid for thee.

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ſecret?

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD. And *the angel* did wonderouſly, and Manoah and his wife looked on.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

V. 16. *And if thou wilt offer a burnt-offering*—Or, *But if thou wilt offer a burnt-offering, thou mayeſt offer a burnt-offering unto the LORD*—Both prophets and angels might authorize men to ſacrifice, although they were not prieſts; nor that the appointed place. *For*, or, *Now Manoah knew not that he was an angel of the LORD* — This clauſe ſome critics connect with the end of the fifteenth verſe.

V. 18. *After my name, ſeeing it is ſecret*—Or, *Wonderful.* See Iſa. ix. 6.

V. 19. *And the angel did wonderouſly*—Or, *And he*—viz. the LORD, mentioned immediately before, *did wonderfully* — See chapter vi. 21. *And Manoah and his wife looked on.*

23 But

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would, as at this time, have told us *ſuch things* as theſe.

24 ¶ And the woman bare a ſon, and called his name Samſon. And the child grew, and the LORD bleſſed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

1. *Samſon ſeeks a wife of the Philiſtines.* 6. *He rends a lion in pieces.* 8. *He finds honey in the carcaſe.* 10. *He puts forth a riddle to his companions.* 15. *They unriddle it by means of his wife.* 19. *He ſlays thirty Philiſtines, and leaves her.*

AND Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircum-

V. 24. *Samſon*—Critics derive this name from *Shemeſh* the *ſun*; Samſon's birth being as they ſay, the elevation of the Hebrews.

V. 25. *The Spirit of the LORD began to move him*—To ſtir him up to extraordinary acts. *In the camp of Dan*—Or, *In Mahaneh-dan.*

V. 1. *Timnath*—See Joſh. xix. 43. A place by the ſea.

ciſed

ciſed Philiſtines? And Samſon ſaid unto his father, Get her for me; for ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the Philiſtines. For at that time the Philiſtines had dominion over Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him.

6 And the Spirit of the LORD came mightily upon him; and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and ſhe pleaſed Samſon well.

8 And after a time he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the wo-

V. 4. *Knew not that it was of the LORD*—i. e. By his inſtigation. This marriage was contrary to the law of Moſes, ſee Ex. xxxiv. 16. Deut. vii. 3.

V. 5. *A young lion roared againſt him*—A lion in his full ſtrength and fierceneſs. Lions were frequent in Judea. See Joſhua xv. 32. ch. 19. 6.

V. 8. *And after a time*—Heb. *after days*—After a year, ſee Exod. xiii. 10. It was not uſual to celebrate the nuptials between a man and his eſpouſed virgin until twelve months after the eſpouſals.

man, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him that they brought thirty companions to be with him.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: If ye can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty changes of garments.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty changes of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſon's wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy father's houſe with fire: have ye called us to take that we have? *is it* not *ſo?*

16 And Samſon's wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not:

V. 10. *Made a feaſt*—Nuptial feaſts were common in all countries. And Samſon's riddle ſeems to have been propoſed to his thirty companions or bride-men, according to the joyous cuſtom of theſe feaſts.

V. 12. *I will put forth a riddle*—Or, *dark ſaying*, as the ſcripture calls it. Pſalm xlix. 4. To exerciſe their wit, and enliven converſation. How much better an employment this, than ſmoaking and drinking to exceſs.

V. 13. *Then ſhall ye give me thirty ſheets*—i. e. Veſtments of linen, which were worn next the fleſh. See Matt. xxvii. 59. Mark xiv. 51.

V. 14. *Out of the eater*—Or, "*Food* came from the *devourer*, and *ſweetneſs* from that which is eager or ſharp" i. e. violent or fierce.

V. 15. *May declare unto us*—Or, *Unto thee.*

thou

thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

17 And ſhe wept before him the ſeven days, while their feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's houſe.

20 But Samſon's wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

1. *Samſon is denied his wife.* 3. *He burneth the Philiſtines corn.* 9. *He is bound by the men of Judah, and delivered to the Philiſtines.* 14. *He killeth them with a jaw-bone.*

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid; and he ſaid, I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

V. 1. *The time of wheat-harveſt*—Which was the proper ſeaſon for what follows. *With a kid*—A token of reconciliation.

2 And

2 And her father ſaid, I verily thought that thou hadſt utterly hated her; therefore I gave her to thy companion: *is* not her youngeſt ſiſter fairer than ſhe? take her, I pray thee, inſtead of her.

3 ¶ And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure.

4 And Samſon went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding-corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

6 Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſon-in-law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burned her and her father with fire.

7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

V. 2. *Hated her*—Becauſe thou didſt go away in anger: But this was no ſufficient cauſe for diſpoſing of another man's wife.

V. 3. *Now ſhall I, &c.*—They having provoked me by an irreparable injury. Samſon acted as a Judge by divine commiſſion, *an avenger to execute wrath on them that do evil.*

V. 4. *Foxes*—Of which there were great numbers in Canaan. They by wiles and violence had extorted his ſecret, and taken his wife from him, and he by force combineth wily brutes to repay the injury. *Fire-brands*—Made of ſuch matter as would quickly take, and retain fire.

V. 5. *Let them go*—Succeſſively at ſeveral times; and in divers places, at a diſtance from the fields and vineyards of the Iſraelites.

V. 6. *Burnt her*—The Philiſtines had threatned *to burn her and her father's houſe.* To avoid this, ſhe betrayed her huſband: and now the thing ſhe feared comes upon her!

8 And

8 And he ſmote them hip and thigh with a great ſlaughter. And he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me that ye will not fall upon me yourſelves.

13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the Spirit of the LORD came mightily upon him, and the

V. 8. *Hip and thigh*—Routed them entirely. *Rock Etam*—A natural fortreſs, where he might obſerve the Philiſtines.

V. 11. *Unto us*—Not them only, but us who are ſure to ſmart for it.

V. 13. *And they bound him*—Were men ever ſo beſotted as theſe men of Judah, except thoſe who thus treated our Saviour; who yielded himſelf to be bound, and led *as a lamb to the ſlaughter?*

V. 14. *Shouted*—Suppoſing their enemy was now in their hand.

cords

cords that *were* upon his arms became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 And he was ſore athirſt, and called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drank, his ſpirit came again, and he revived, wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

V. 15. *New jaw-bone*—Therefore the more tough and ſtrong.

V. 16. *Slain a thouſand men* — What could be too hard for him to do, on whom *the Spirit of the Lord came mightily?*

V. 17. *Ramath-lehi*—i. e. The lifting up of the jaw-bone.

V. 18. *Sore athirſt*—A natural effect of the great pains he had taken. *Shall I die?* — Wilt thou not finiſh what thou haſt begun?

V. 19. *In the jaw* — Or, *Lehi*; not in the jaw-bone itſelf, but in the place called *Lehi*, or jaw-bone, did this ſpring ariſe. *En-hakkore* — i. e. *The fountain of him that cried or called upon God.*

V. 20. *He judged* — Pleaded their cauſe, and defended them. *Of the Philiſtines*—Whilſt the Philiſtines had the dominion, from which he was not fully, but only to *begin to deliver them.* Hence it appears, that in the

CHAP.

CHAP. XVI.

1. *Samſon carrieth away the gates of Gaza.* 4. *Delilah corrupted by the Philiſtines, enticeth him;* 15. *and overcometh him.* 21. *The Philiſtines put out his eyes.* 23. *The manner of his death.*

THEN went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, In the morning when it is day, we ſhall kill him.

3 And Samſon lay till midnight, and roſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may

computation of the times of the judges, the years of ſervitude or oppreſſion are not to be ſeparated from the years of the judges, but added to them: a propoſition of great importance for the clearing this part of ſcripture-chronology.

V. 1. *And ſaw*—Accidentally; and by looking upon her *to luſt after her*, was enſnared.

V. 2. *In the morning*—In the daytime they might more fully diſcover him, and more certainly uſe their weapons againſt him. Thus are all who indulge unholy deſires, or paſſions, ſurrounded and marked for deſtruction by their ſpiritual enemies.

V. 3. *And roſe at midnight*—Perhaps warned of God in a dream, or rather by the checks of conſcience. *And went away*—Did not run with all ſpeed, but went away leiſurely. *Hebron*—About twenty miles from Gaza.

bind

bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven green withs that were never dried, then ſhall I be weak, and be as another man.

8 Then the lords of the Philiſtines brought up to her ſeven green withs which had not been dried, and ſhe bound him with them.

9 Now *there were* men lying in wait abiding with her in the chamber. And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs as a thread of tow is broken when it toucheth the fire. So his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

V. 7. *Samſon ſaid*—So he is guilty both of the ſin of lying, and of great folly in encouraging her enquiries, which he ſhould have checked immediately. But as he had forſaken God, ſo God had now forſaken him; otherwiſe the frequent repetition, and urging this queſtion, might have eaſily raiſed the ſtrongeſt ſuſpicion in him.

V. 9. *With her*—In a ſecret chamber within her call.

13 And

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay I love thee, when thine heart *is* not with me? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſs when ſhe preſſed him daily with her words, and urged him *ſo* that his ſoul was vexed unto death;

17 That he told her all his heart, and ſaid unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb; if I be ſhaven then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once; for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees:

V. 15. *Not with me*--Not open to me.

V. 16. *Vexed*—Tormented by two contrary paſſions, a deſire to gratify her, and fear of betraying himſelf. So that he had no pleaſure of his life.

V. 18. *And brought money in their hand*—See one of the braveſt men, then in the world, bought and ſold as a ſheep for the ſlaughter. How does this inſtance ſtain all the pride of man, and forbid the ſtrong man ever to boaſt of his ſtrength!

and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head; and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake myſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs; and he did grind in the priſon-houſe.

22 Howbeit the hair of his head began to grow again, after he was ſhaven.

23 ¶ Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.

25 And it came to paſs, when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Sam-

V. 21. *His eyes*—Out of revenge and policy; but not without God's providence, puniſhing him in that part which had been inſtrumental to his luſts. *Gaza*—A great, ſtrong city upon the ſea-coaſt. *Grind*—As ſlaves uſed to do. He had made himſelf a ſlave to harlots, and now God ſuffers men to uſe him like a ſlave.

V. 22. *The hair* — This circumſtance is noted as a ſign of the recovery of God's favour, and his former ſtrength.

V. 23. *Dagon*—An idol, whoſe upper part was like a man, and his lower part like a fiſh.

ſon out of the priſon-houſe; and he made them ſport. And they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth that I may lean upon them.

27 Now the houſe was full of men and women: and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O LORD God, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars upon which the houſe ſtood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samſon ſaid, Let me die with the Philiſtines. And he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein. So the dead which he ſlew at his death were more than *they* which he ſlew in his life.

V. 27. *Upon the roof*—Which was flat, having windows through which they might ſee what was done in the lower parts of the houſe.

V. 29. *Two pillars*—More capacious buildings than this, have been ſupported by one pillar only. Pliny, chap. 15. book 36. Natural Hiſtory, mentions two theatres built by C. Curio, in Julius Cæſar's time, each of which was ſupported only by one pillar, though thouſands of people ſat in it together.

V. 30. *Let me die*—I am content to die. He was by his office obliged to ſeek the deſtruction of theſe enemies and blaſphemers of God, and oppreſſors of his people; which, in theſe circumſtances, he could not effect without his own death.

31 Then

31 Then his brethren, and all the houſe of his father, came down and took him, and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father. And he judged Iſrael twenty years.

CHAP. XVII.

1. *Micah reſtoring the ſtolen money to his mother, ſhe maketh images.* 7. *He hireth a Levite to be his prieſt.*

AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, about which thou curſedſt and ſpakeſt of alſo in mine ears, behold, the ſilver *is* with me; I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD, from my hand, for my ſon, to make a graven image and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money to his mother: and his mother took two hundred *ſhekels* of ſilver and gave them to the founder, who made thereof a graven image and a molten image: and they were in the houſe of Micah.

V. 1. *There was, &c.*—The things mentioned here, and in the following chapters, did not happen in the order which they are put; but much ſooner, even preſently after the death of the elders that over-lived Joſhua, as appears ch. xx. 28.

V. 2. *Curſedſt*—The perſon who had taken them away. *I took it*—The fear of thy curſe makes me own my offence, and beg pardon at thine hands.

V. 3. *The LORD*—Heb. *Jehovah*, the incommunicable name of God. So they worſhip the true God by an image, as the Iſraelites had done before, Exod. xxxii. 1, &c. and Jeroboam afterwards deſigned to do.

5 And

5 And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt.

6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place*: and he came to mount Ephraim to the houſe of Micah, as he journeyed.

9 And Micah ſaid unto him, Whence comeſt thou? and he ſaid unto him, I *am* a Levite of Beth-lehem-judah, and I go to ſojourn where I may find *a place*.

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his ſons.

12 And Micah conſecrated the Levite; and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the

V. 6. *No king*—No ſupreme magiſtrate to controul them. *His own eyes*—Not what pleaſed God, but what ſuited his own fancy.

V. 8. *To ſojourn*—The Levites and prieſts were reduced to ſtraits, the tithes and offerings, which were allotted for their maintenance, not being brought into the houſe of God.

V. 10. *A father*—He pretends reverence and ſubmiſſion; and what is wanting in wages, he pays him in titles.

V. 11. *Content*—Being infected with the ſuperſtition and idolatry of the times.

LORD

LORD will do me good, ſeeing I have a Levite to *my* prieſt.

CHAP. XVIII.

1. *The Danites ſend out five men to ſeek out an inheritance.*
27. *They win Laiſh.*

IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah and from Eſhtaol, to ſpy out the land and to ſearch it; and they ſaid unto them, Go ſearch the land. Who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

V. 13. *Do me good* — Bleſs me. So blind and groſly partial was he in his judgment, to think that one right circumſtance would anſwer for all his ſubſtantial errors; in making and worſhipping images againſt God's expreſs command, in a forbidden place, and by a prieſt illegally appointed.

V. 1. *In thoſe days*—Not long after Joſhua's death. *The tribe of the Danites*—Part of that tribe. *Sought them an inheritance*—The lot had fallen before this time, but not the actual poſſeſſion.

V. 5. *Aſk counſel*—By thine ephod and teraphim, or images, ver. 14.

6 And

6 And the prieſt ſaid unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure; and *there was* no magiſtrate in the land, that might put *them* to ſhame in *any* thing: and they *were* far from the Zidonians, and had no buſineſs with *any* man.

8 And they came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 And there went from thence of the family of the Danites out of Zorah and out of Eſhtaol ſix hundred men, appointed with weapons of war.

12 And they went up and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day, behold *it is* behind Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

V. 6. *Before the LORD*—His anſwer was, as the devil's oracles uſually were, ambiguous, and ſuch as might have been interpreted either way.

V. 7. *Put to ſhame*—Rebuke or puniſh any crime, ſhame being generally the effect of it.

V. 10. *Given*—Not only by promiſe, but by his providence.

V. 12. *Mahaneh-dan* — i. e. The camp of Dan.

14 Then

14 Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate, with the ſix hundred men *that were* appointed with weapons of war.

18 And theſe went into Micah's houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſt's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

V. 14. *Then anſwered*—Or, *ſpake*; the word *anſwering* being very frequently uſed in ſcripture, as conveying the ſentiments of the firſt ſpeaker.

V. 20. *Was glad*—Being wholly governed by his own intereſt.

21 So

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micah's houſe were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 ¶ And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, and ſecure: and they ſmote them with the edge of the ſword, and burned the city with fire.

V. 24. *Gods which I made*—Surely he could not be ſo ſtupid as to think theſe were indeed the great Jehovah that made heaven and earth. But how could he eſteem thoſe gods, which were man's work? *What have I*—In compariſon of what you have taken away? Is Micah thus fond of his falſe gods? How then ought we to be affected toward the true God. Wo to us, if he depart! For *what have we more?*

V. 25. *Thy voice*—Thy complaints or reproaches. *Leſt angry fellows*—Sharp and fierce ſoldiers, inflamed by thy words. *Thy life*—Which yet thou ſeemeſt to value more than thy images.

28 And *there was* no deliverer, becauſe it was far from Zidon, and they had no buſineſs with *any* man; and it *was* in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

30 And the children of Dan ſet up the graven image: and Jonathan the ſon of Gerſhon, the ſon of Manaſſeh, he and his ſons, were prieſts to the tribe of Dan, until the day of the captivity of the land.

31 And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

1. *A Levite going to Beth-lehem to fetch his wife,* 16. *an old man entertaineth him at Gibeah.* 22. *The Gibeathites abuſe his concubine to death.*

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Bethlehem-judah.

2 And his concubine played the whore againſt

V. 29. *Of Dan*—That it might be known to what tribe they belonged.

V. 30. *The captivity*—By the Aſſyrian, 2 Kings xvii. 6, 23. Or, the captivity of the ark, 1 Sam. iv. 11. Pſal. lxxviii. 61. *Jonathan*—So his name is at laſt mentioned with his poſterity.

V. 1. *Took him a concubine*—Women of this ſort differed little from the wife, except in ſome outward ceremonies and ſtipulations, but agreed with her in all the true eſſences of marriage, and gave themſelves up entirely to the huſband. See chap. xx. 4.

him,

him, and went away from him unto her father's houſe to Beth-lehem-judah, and was there four whole months.

3 And her huſband aroſe, and went after her, to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her father's houſe; and when the father of the damſel ſaw him, he rejoiced to meet him.

4 And his father-in-law, the damſel's father retained him; and he abode with him three days; ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſel's father ſaid unto his ſon-in-law, Comfort thine heart, with a morſel of bread, and afterward go your way.

6 And they ſat down, and did eat and drink both of them together: for the damſel's father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man roſe up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the damſel's father ſaid, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man roſe up to depart, he and his concubine and his ſervant, his father-in-law, the damſel's father ſaid unto him, Behold, now the day draweth towards evening, I pray

V. 3. *To ſpeak friendly unto her*—To offer her pardon and reconciliation.

you,

you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get ye early on your way, that thou mayeſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over-againſt Jebus, which *is* Jeruſalem: and *there* were with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come, and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on and went their way; and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* lodge in Gibeah. And when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which

V. 15. *There was no man that took them into his houſe* — Though they were ſoft and effeminate in other reſpects, yet they were hard-hearted to ſtrangers, and at that time there were no inns for their entertainment in thoſe countries; ſo that travellers uſually carried with them not only proviſion for themſelves, but for their beaſts. Thus the Levite tells the old man, that he had *both ſtraw and provender for his aſſes*, ver. 19.

was

was alſo of mount Ephraim; and he ſojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lift up his eyes, he ſaw a way-faring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I *am now* going to the houſe of the LORD; and there *is* no man that receiveth me to houſe.

19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants; *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 *Now* as they were making their hearts merry, behold the men of the city, certain ſons of Be-

V. 16. *Mount Ephraim*—Whence alſo the Levite was, which inclined him to ſhew the more kindneſs to his countryman. *Were Benjamites*—This was indeed one of the cities belonging to the prieſts; but the cities which were given to the prieſts, and whereof they were owners, were not inhabited by the prieſts or Levites only, eſpecially at this time when they were but few in number, but by other perſons of different profeſſions.

V. 21. *Waſhed their feet*—As they uſed to do to travellers in thoſe hot countries.

V. 22. *Merry*—That is, refreſhing themſelves with the proviſions ſet before them. *Sons of Belial*—Children of the devil, wicked and licentious men. See Gen. xix.

lial,

lial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay* I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine; them will I bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid nnto her, Up, and let us be going: but none anſwered. Then the man took

V. 23. *Into my houſe*—And therefore I am obliged to protect him by the laws of hoſpitality.

V. 26. *The woman—fell down at the door of the man's houſe*—She fell down dead, through ſhame, grief, and the ſcandalous abuſe which ſhe had received from theſe monſters.

her

her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it ſaid, There was no ſuch deed done nor ſeen from the day that the children of Iſrael came out of the land of Egypt unto this day: conſider of it, take advice, and ſpeak *your minds.*

CHAP. XX.

1. *The Levite in a general aſſembly declareth his wrong.* 8. *Their decree.* 26. *The Benjamites are deſtroyed.*

THEN all the children of Iſrael went out, and the congregation was gathered together as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, four hundred thouſand footmen that drew ſword.

3 Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh.

V. 29. *And ſent her into all the coaſts of Iſrael*—No doubt he enjoined the bearers of this fearful ſacrifice to relate all the circumſtances of it: upon which a general indignation animated the tribes.

V. 30. *Conſider of it*—Let us meet together, and ſeriouſly conſider, and every one freely ſpeak what is to be done in this caſe.

V. 1. *In Mizpeh*—Mizpeh was very conveniently ſituated for a meeting of all the people, as it ſtood on the confines of Judah and Benjamin, and was very near Shiloh, ſo that they could eaſily conſult the divine oracle on any occaſion.

V. 2. *Four hundred thouſand footmen that drew ſword* — The number is here ſet down, to ſhew their zeal and forwardneſs in puniſhing ſuch a villainy.

Then

Then ſaid the children of Iſrael, Tell *us*, how was this wickedneſs?

4 And the Levite, the huſband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge:

5 And the men of Gibeah roſe againſt me, and beſet the houſe round about upon me by night, *and* thought to have ſlain me: *and* my concubine have they forced, that ſhe is dead.

6 And I took my concubine, and cut her in pieces, and ſent her throughout all the country of the inheritance of Iſrael: for they have committed lewdneſs and folly in Iſrael.

7 Behold, ye *are* all children of Iſrael; give here your advice and counſel.

8 ¶ And all the people aroſe as one man, ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his houſe.

9 But now, this *ſhall be* the thing which we will do to Gibeah; *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

11 So all the men of Iſrael were gathered againſt the city, knit together as one man.

V. 8. *We will not any of us go to his tent* — i. e. His habitation, until we have revenged this injury, which reflects ſuch diſgrace upon us.

12 And

12 And the tribes of Iſrael ſent men through all the tribe of Benjamin, ſaying, What wickedneſs *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

14 But the children of Benjamin gathered themſelves together out of the cities unto Gibeah, to go out to battle againſt the children of Iſrael.

15 And the children of Benjamin were numbered at that time out of the cities twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbered ſeven hundred choſen men.

16 Among all this people *there were* ſeven thouſand choſen men left-handed; every one could ſling ſtones at an hair-*breadth* and not miſs.

17 And the men of Iſrael, beſide Benjamin, were numbered four hundred thouſand men that drew ſword: all theſe *were* men of war.

18 And the children of Iſrael aroſe, and went up to the houſe of God, and aſked counſel of God, and ſaid, Which of us ſhall go up firſt to

V. 12. *The tribes of Iſrael ſent men*—They took a wiſe and juſt courſe, in ſending to all the parts of the tribe, to ſeparate the innocent from the guilty, and to give them a fair opportunity of preventing their ruin.

V. 16. *And not miſs*—An hyperbolical expreſſion, ſignifying, that they could do this with great exactneſs. And this was a very conſiderable, if not the chief ground of the Benjamites confidence.

V. 17. *And the men of Iſrael*—Such as were here preſent; for it is probable they had a far greater number of men, being full ſix hundred thouſand before their entrance into Canaan.

the battle againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battle againſt Benjamin: and the men of Iſrael put themſelves in array to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day twenty and two thouſand men.

22 And the people the men of Iſrael encouraged themſelves, and ſet their battle again in array in the place where they put themſelves in array the firſt day.

23 (And the children of Iſrael went up and wept before the LORD until the even, and aſked counſel of the LORD, ſaying, Shall I go up again to battle againſt the children of Benjamin my brother? And the LORD ſaid, Go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again eighteen thouſand men: all theſe drew the ſword.

26 ¶ Then all the children of Iſrael and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD,

V. 21. *Deſtroyed, &c.*—Why would God ſuffer them to have ſo great a loſs in ſo good a cauſe? Becauſe they had many and great ſins reigning among themſelves; and they ſhould not have come to ſo great a work of God with polluted hands, but ſhould have pulled the beam out of their own eye, before they attempted to take that out of their brother Benjamin's eye.

and

and faſted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Iſrael enquired of the LORD, (for the ark of the covenant of God *was* there in thoſe days;

28 And Phinehas the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days,) ſaying, Shall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up: for to-morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in array againſt Gibeah as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city; and they began to ſmite of the people, *and* kill as at other times, in the highways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They

V. 28. *Phinehas*—This is added to give us light about the time of this hiſtory, and to ſhew it was not done in the order in which it is here placed, after Samſon's death, but long before. *Shall I yet again go out to battle?*—In the 18th verſe *they aſk council of God*, but not whether they *ſhould go to war* with Benjamin or not; they only aſk *who* of them ſhall go up *firſt* againſt Benjamin; a proper anſwer to which is given, but no ſucceſs promiſed. Convinced, no doubt, of the impropriety of their conduct by their ill ſucceſs, and having humbled themſelves before the Lord, they now, by Phinehas applying properly, are anſwered, and ſucceed accordingly.

V. 29. *Iſrael ſet liers in wait*—Though they were aſſured of the ſucceſs, by a particular promiſe, yet they do not neglect the uſe of means; as well knowing that the certainty of God's promiſes doth not excuſe, but rather require man's diligent uſe of all fit means for their accompliſhment.

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are ſmitten down before us as at the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city unto the highways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in array at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battle was ſore: but they knew not that evil *was* near them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day twenty and five thouſand and an hundred men: all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten. For the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah; and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

38 Now there was an appointed ſign between the men of Iſrael and the liers in wait, that they ſhould make a great flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin began to ſmite *and* kill of the men of Iſrael about thirty perſons: for they ſaid, Surely they are ſmitten down before us as *in* the firſt battle.

40 But

40 But when the flame began to ariſe up out of the city with a pillar of ſmoke, the Benjamites looked behind them, and behold, the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again, the men of Benjamin were amazed: for they ſaw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs; but the battle overtook them: and them which *came* out of the cities, they deſtroyed in the midſt of them.

43 *Thus* they encloſed the Benjamites, round about, *and* chaſed them, *and* trode them down with eaſe, over-againſt Gibeah toward the ſun-riſing.

44 And there fell of Benjamin eighteen thouſand men: all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they gleaned of them in the highways five thouſand men; and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin were twenty and five thouſand men that drew the ſword: all theſe *were* men of valour.

47 But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Iſrael turned again upon

V. 45. *And they gleaned of them five thouſand men* — This is a metaphor, taken from thoſe who gather grapes or corn ſo clearly and fully, that they leave no relics for thoſe who come after them.

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the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt, and all that came to hand: alſo they ſet on fire all the cities that they came to.

CHAP. XXI.

1. *The people bewail the deſolation of Benjamin, and ſeek to repair it.* 8. *By the deſtruction of Jabeſh-gilead they provide wives for four hundred of thoſe who had taken ſhelter in the rock.* 16. *The elders conſult how to find wives for the remainder conſiſtently with an oath that had been taken, and adviſe the Benjamites to carry off by ſurpriſe the virgins that danced at Shiloh.*

NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even before God, and lift up their voices, and wept ſore;

3 And ſaid, O LORD God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to-day one tribe lacking in Iſrael?

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar,

V. 48. *Men* — Comprehenſively taken, ſo as to include women and children. If this ſeem harſh and bloody, either it may be aſcribed to military fury; or, perhaps, it may be partly juſtified from that command of God in a parallel caſe, Deut. xiii. 15. and from that ſolemn oath by which they had devoted to death all that came not up to Mizpeh, ch. xxi. 5. which none of the Benjamites did.

V. 1. *Had ſworn*—In the beginning of this war, after the whole tribe had eſpouſed the quarrel of the men of Gibeah. *Saying* —They do not here ſwear the utter extirpation of the tribe, which fell out beyond their expectation; but only not to give their daughters to thoſe men who ſhould ſurvive; juſtly eſteeming them for their villainy, to be as bad as Heathens, with whom they were forbidden to marry.

V. 4. *Built there an altar*—Not for a monument of the victory, but for ſacrifices, as the next words ſhew. There might be in that place more altars than one, when the multitude of ſacrifices ſo required, which was the caſe, 1 Kings viii. 64. and probably at this time, when all the tribes being met, they had many ſacrifices to offer, ſome in common for all, and ſome peculiar to every tribe.

and

and offered burnt-offerings and peace-offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD in Mizpeh, ſaying, He ſhall ſurely be put to death.

6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day.

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD, that we will not give them of our daughters to wives?

8 And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabeſh-gilead to the aſſembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lien by man.

12 And they found among the inhabitants of

V. 6. *And the children of Iſrael repented them*—Not for the war, which was juſt and neceſſary, but for their immoderate ſeverity in the execution of it. It is no good divinity which ſwallows up humanity: for even neceſſary juſtice ought to be done with compaſſion.

Jabeſh-

Jabeſh-gilead four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peacably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the LORD had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit, we may not give them wives of our daughters: for the children of Iſrael have

V. 12. *Four hundred young virgins* —Heb. *Young women virgins*, which were marriageable. This exception for the preſervation of virgins, was received in all nations, and was in time the ſource of the many prerogatives wherewith virgins were honoured: thoſe which they received amongſt the Romans were extraordinary.

V. 15. *The LORD, &c.*—The Benjamites were the only authors of the ſin, but God was the chief author of the puniſhment.

V. 17. *There muſt be an inheritance* —The inheritance promiſed by Jacob and Moſes, and given by Joſhua to the tribe of Benjamin, doth all of it belong to thoſe few who remain of that tribe, and cannot be poſſeſſed by any other tribe; and therefore we are obliged to procure wives for them all, that they may make up this breach, and be capable of poſſeſſing and managing all their land; that this tribe, and their inheritance, may not be confounded with, or ſwallowed up by any of the reſt.

ſworn,

ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold *there is* a feaſt of the LORD in Shiloh yearly *in a place* which *is* on the north ſide of Beth-el, on the eaſt ſide of the highway that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch ye every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his

V. 19. *Behold, there is a feaſt of the LORD in Shiloh yearly*—The three great feſtivals were always to be held in the place where God fixed his habitation, which was now at Shiloh. Some have ſuppoſed that this feſtival was that of the *paſſover*; but from the feſtivity attending it, it is much more reaſonable to ſuppoſe that it was that of *tabernacles*, which they celebrated with more than ordinary joy. And that feaſt was the only ſeaſon at which the Jewiſh virgins were allowed to dance. But even this was not mixed dancing. No men danced with theſe daughters of Shiloh. Nor did the married women ſo forget their gravity, as to join with them. However, their dancing thus in public, made them an eaſy prey: whence Biſhop Hall obſerves, "The ambuſhes of evil ſpirits carry away many ſouls from dancing to a fearful deſolation."

V. 21. *Daughters of Shiloh* — By whom we may underſtand not thoſe only who were born or ſettled inhabitants there, but all thoſe who were come thither upon this occaſion, and for a time ſojourned there: for although only the males were obliged to go up to the three ſolemn feaſts; yet the women had liberty to go, and thoſe that were moſt devout did uſually go. *Come ye out of the vineyards* — Which were near to the green where they danced. *And catch ye every man his wife*—Take them away by force, which they might the better do, becauſe the women danced by themſelves.

wife in the war: for he did not give unto them at this time, *that* ye ſhould be guilty.

23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught. And they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

V. 25. *In thoſe days there was no king in Iſrael*—What wonder was it then, if all wickedneſs overflowed the land? The Perſians have a cuſtom which juſtifies this queſtion. When any of their kings die, they ſuffer the people to do as they pleaſe for five days, that by the diſorders then committed, they may ſee the neceſſity of legal government, and learn ſubmiſſion to it. How thankful ought we to be to God for magiſtracy!

THE

THE BOOK OF RUTH.

CHAP. I.

1. *Elimelech driven by famine into Moab dieth there, as do alſo his ſons Mahlon and Chilion, who had married Moabitiſh wives.* 6. *Naomi the wife of Elimelech prepareth to return, but diſſwadeth her daughters-in-law from going with her; of whom Orpha leaveth her, but Ruth with great conſtancy accompanieth her.* 19. *They two come to Beth-lehem, where the inhabitants flock around with enquiries concerning them.*

NOW it came to paſs in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name

Ruth—This ſhort hiſtory fitly follows the book of Judges, the events related therein happening in the time of the Judges. It was probably wrote by Samuel. The deſign of it is, 1. To lead us to Providence, acknowledging God in all our ways; 2. To lead us to Chriſt, who deſcended from Ruth, a Moabitiſh woman, to ſhew, that Chriſt came *of*, and *for*, the Gentiles as well as the Jews, part of whoſe genealogy concludes the book.

V. 1. *In the days when the judges ruled*—Though theſe words point out the general epocha of this event, yet they leave us at a loſs to determine under what particular judge it happened. But it muſt be early; for Boaz was born of Rahab. So Chriſt deſcended from two Gentile mothers.

V. 2. *The name of the man was Elimelech*—i. e. *God is my king.* According to the Jews he was a man of great wealth and dignity: his wife's name was *Naomi*, i. e. *amiable, agreeable*; ſee ver. 20.

of

of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's huſband died; and ſhe was left and her two ſons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpha, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons, and her huſband.

6 ¶ Then ſhe aroſe with her daughters-in-law, that ſhe might return from the country of Moab: for ſhe had heard in the country of Moab, how that the LORD had viſited his people in giving them bread.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters-in-law, Go, return each to her mother's houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find reſt, each *of you*, in the houſe of her huſband. Then

V. 4. *They took wives of the women of Moab* — Either theſe were proſelytes when they married them; or, they ſinned in marrying them, and therefore were puniſhed with ſhort life, and want of iſſue.

V. 8. *Go, return each to her mother's houſe*—Becauſe daughters uſed to converſe more frequently with their mothers, and to dwell in the ſame apartments with them, which in thoſe times were diſtinct from thoſe parts of the houſe where the men dwelt.

ſhe

ſhe kiſſed them. And they lift up their voice and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will you go with me? *are* there yet *any more* ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an huſband. If I ſhould ſay, I have hope, *if* I ſhould have an huſband alſo to-night, and ſhould alſo bear ſons;

13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay, my daughters: for it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

14 And they lift up their voice, and wept again: and Orpha kiſſed her mother-in-law; but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter-in-law is gone back unto her people, and unto her gods: return thou after thy ſiſter-in-law.

V. 11. *That they may be your huſbands*—According to the ancient cuſtom, Gen. xxxviii. and the expreſs law of God, Deut. xxv. 5. which doubtleſs ſhe had acquainted them with before, among other branches of the Jewiſh religion. There is great beauty and pathos in this natural and unadorned relation of the parting of Naomi and her daughters.

V. 14. *And Orpha kiſſed her mother-in-law*—Departed from her with a kiſs. Bade her farewell for ever. She loved Naomi; but ſhe did not love her ſo well, as to quit her country for her ſake. Thus many have a value for Chriſt, and yet come ſhort of ſalvation by him, becauſe they cannot find in their hearts to forſake thoſe things which ſtand in competition with him.

V. 15. *Thy ſiſter is gone back unto her people, and unto her gods*—It is not by any means a juſt conſequence from hence, that Orpha had never been proſelyted to the Jewiſh religion. The contrary is a much more natural deduction; for if ſhe had not once left them, ſhe could not have returned to them. *Return thou*—This ſhe ſaith, to try Ruth's ſincerity and conſtancy, and to intimate to her, that if ſhe went with her, ſhe muſt embrace the true religion.

16 And

16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 ¶ So they went until they came to Beth-lehem. And it came to paſs when they were come to Beth-lehem, that all the city was moved about them; and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabiteſs her daughter-in-law with her, which returned out of the country of Moab. And they came to Beth-lehem in the beginning of barley-harveſt.

V. 17. *There will I be buried*—Not deſiring to have ſo much as her dead body carried back into the land of Moab.

V. 19. *Is this Naomi?*—Is this ſhe that formerly lived in ſo much plenty and honour? How marvellouſly is her condition changed?

V. 21. *The LORD hath teſtified againſt me*—The former part of the verſe expreſſes what Naomi means by *the Lord's teſtifying againſt her:* ſhe *went out full*; happy in a huſband and two ſons; but returned deprived of all, a lonely widow, worn with care, with poverty, and age.

CHAP.

CHAP. II.

1. *Ruth goeth by chance to glean in the fields of Boaz.* 4. *Boaz taketh notice of her, and ſheweth her great favour.* 18. *She returneth with what ſhe had gotten to her mother-in-law, and telleth her what had happened.*

AND Naomi had a kinſman of her huſband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſs thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the country of Moab;

V. 3. *Her hap was to light on*—It was chance in reference to ſecond cauſes, but ordered by God's providence.

V. 4. *Boaz came and ſaid to the reapers, The LORD be with you*—The preſent ſcene affords us a pleaſing inſtance of the ſimplicity and religion of ancient times, when the maſters were wont to pray to God to proſper the honeſt labours of thoſe they employed, when the labourers in return offered up their prayers for their maſters. How doth ſuch a practice reprove the profane impiety of too many maſters and labourers in theſe days!

7 And

7 And ſhe ſaid, I pray you, let me glean and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning until now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed herſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a ſtranger?

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me all that thou haſt done unto my mother-in-law ſince the death of thine huſband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore.

V. 7. *I pray you, let me glean*—She did not boldly intrude herſelf, but modeſtly aſked leave of us. *Till now*—She is not retired through idleneſs, for ſhe hath been diligent and conſtant in her labours. *The houſe*—In the little houſe or tent, which was ſet up in the fields at theſe times, where the labourers might retire for a little refreſhment.

V. 8. *Abide here faſt by my maidens*—Not by the young men, to avoid both occaſion of ſin, and matter of ſcandal. Herein he ſhews his piety and prudence.

V. 10. *That thou ſhouldeſt take knowledge of me*—To *take knowledge* ſignifies, to *ſhew kindneſs*, or *favour* to any one. The reaſon of this favour, which Boaz now ſhewed unto Ruth, is mentioned in the ſucceeding verſes.

12 The

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe wings thou art come to truſt.

13 Then ſhe ſaid, Let me find favour in thy ſight, my lord; for that thou haſt comforted me, and for that thou haſt ſpoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat, and was ſufficed, and left.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and reproach her not.

16 And let fall alſo *ſome* of the handfuls of purpoſe for her, and leave *them* that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 ¶ And ſhe took *it* up, and went into the city. And her mother-in-law ſaw what ſhe had gleaned.

V. 13. *Though I be not like unto one of thine handmaidens*—I humbly implore the continuance of thy good opinion of me, though I do not deſerve it, being a perſon that is mean, neceſſitous, and obſcure, a ſtranger, and one born of Heathen parents, and not of the holy and honourable people of Iſrael, as they are. Nothing can be more amiable than this humility of Ruth. Bleſſed are they who humble themſelves, for they ſhall be exalted.

V. 14. *She ſat beſide the reapers*—Not with or among them, but at ſome little diſtance from them, as one inferior to them. It is no diſparagement to the fineſt hand, to be *reached forth to the needy*.

V. 17. *So ſhe gleaned in the field of Boaz—and beat out that ſhe had gleaned*—Ruth availed herſelf of the goodneſs of Boaz. She gleaned all the day; and then, according to the cuſtom of thoſe times, *ſhe beat out*, with a rod, the corn, which produced her *an ephah*, i. e. about a buſhel, of our meaſure.

And ſhe brought forth and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother-in-law ſaid unto her, Where haſt thou gleaned to-day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother-in-law with whom ſhe had wrought, and ſaid, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi ſaid unto her daughter-in-law, Bleſſed *be* he of the LORD, who hath not left off his kindneſs to the living, and to the dead. And Naomi ſaid unto her, The man *is* near of kin unto us, one of our next kinſmen.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So ſhe kept faſt by the maidens of Boaz to glean unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother-in-law.

CHAP. III.

1. *By Naomi's inſtruction,* 6. *Ruth layeth herſelf in the night at the feet of Boaz, who acknowledgeth the duty of a kinſman, but telleth her of one who had a prior claim.* 14. *He ſends her home in the morning with ſix meaſures of barley.*

THEN Naomi her mother-in law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?

V. 21. *Keep faſt by my young men*—The Seventy and Chaldee render the word *maidens*, and ſo doubtleſs it ſhould be read in our verſion, ſee ver. 22 & 8.

V. 1. *Shall I not ſeek reſt for thee?*—A life of reſt, comfort, and ſafety, under the care of a good huſband, for the affection thou haſt ſhewn to me.

2 And

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to-night in the threſhing-floor.

3 Waſh thyſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyſelf known unto the man, until he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down: and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me I will do.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drank, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet.

V. 2. *Behold he winnoweth* — In a place covered at the top, but open elſewhere, whither Ruth might eaſily come. And this work of winnowing corn was uſually ended with a feaſt.

V. 3. *Put thy raiment upon thee*— Thy beſt clothes or ornaments.

V. 4. *Uncover his feet, and lay thee down*—Remove the clothes that were upon his feet, thereby to awaken him: *and he will tell thee* — What courſe thou ſhalt take to obtain that marriage which belongs unto thee. It is not eaſy to tell, why Naomi adviſed Ruth to this ſecret method of proceeding. One would have thought it better for her to have claimed publicly the right of redemption from Boaz; but unqueſtionably Naomi, who was a pious woman, had ſufficient reaſons for her mode of proceeding, and well ſatisfied of the honour of Boaz, as well as the modeſty of Ruth.

9 And

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid; for thou *art* a near kinſman.

10 And he ſaid, Bleſſed *be* thou of the LORD, my daughter: for thou haſt ſhewed more kindneſs in the latter end than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requireſt: for all the city of my people doth know that thou *art* a virtuous woman.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well; let him do the kinſman's part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another.

V. 9. *Spread thy ſkirt over thine handmaid*—i. e. Take me to be thy wife, and perform the duty of an huſband to me.

V. 12. *Howbeit, there is a kinſman nearer than I*—He does not reject her petition; but, actuated by a ſtrict regard to the law of Moſes, he informs her, that he could not properly take her to wife, as there was a perſon nearer to her than himſelf: Till, therefore, that perſon could be conſulted, it was their duty to wait. Biſhop Hall ſums up the matter thus. "Boaz, inſtead of touching her as a wanton, bleſſeth her as a father, encourages her as a friend, promiſes her as a kinſman, rewards her as a patron, and ſends her away laden with hopes and gifts, no leſs chaſte, but more happy than ſhe came. O admirable temperance! worthy the progenitor of him, in whoſe lips and heart there was no guile."

And

And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the veil that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother-in-law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother-in-law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

1. *Boaz propoſeth to the neareſt of kin the redemption of Elimelech's land, and the marriage of Ruth.* 6. *The kinſman declineth both according to the manner in Iſrael.* 9. *Boaz buyeth the inheritance, and accepteth Ruth for his wife before the people.* 13. *Ruth beareth Obed the grandfather of David.* 18. *The generations of Pharez unto David.*

THEN went Boaz up to the gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the

V. 1. *Behold*—Obſerve the providence of God herein.

V. 2. *He took ten men*—This number of witneſſes it ſeems was neceſſary for the ratification of marriages, divorces, the purchaſe and acquittance of ſlaves, and the conveyance of right and property.

city,

city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab, ſelleth a parcel of land which *was* our brother Elimelech's.

4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance: redeem thou my right to thyſelf; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Iſrael concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his ſhoe, and gave *it* to his neighbour: and this was a teſtimony in Iſrael.

V. 5. *Buy it* — According to the law, Deut. xxv. 5. *To raiſe, &c.* — To revive his name, which was buried with his body, by raiſing up a ſeed to him, which was to be called by his name.

V. 7. *Plucked off his ſhoe, and gave it*—He who relinquiſhed his right to another, plucked off his own ſhoe and gave it to him. This was ſymbolical, and a ſignificant and convenient ceremony, as if he ſaid, Take this ſhoe wherewith I uſed to go and tread upon my land, and in that ſhoe do thou enter upon it, and take poſſeſſion of it. *This was a teſtimony*— This was admitted for ſufficient evidence in all ſuch caſes.

8 Therefore

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day that I have bought all that *was* Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders, ſaid, *We are* witneſſes. The LORD make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth-lehem.

12 And let thy houſe be like the houſe of Pharez, whom Tamar bare unto Judah, of the ſeed which the LORD ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the LORD gave her conception, and ſhe bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD, which hath not left thee this day without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy*

V. 12. *Like the houſe of Pharez, &c.* —Pharez, the ſon of Judah by Tamar, was the chief of the family of Elimelech, and of all the Beth-lehemites. Nothing therefore could be more natural than this bleſſing which the elders of the village gave to Boaz and Ruth upon their marriage.

life,

life, and a nouriſher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than ſeven ſons, hath born him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed. He is the father of Jeſſe, the father of David.

18 ¶ Now theſe are the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

V. 17. *Gave it a name*—i. e. They gave her advice about his name. *Obed: he is the father of Jeſſe*—The ſacred hiſtorian in theſe words points out to us what, as Lord Clarendon obſerves, appears to have been the principal deſign of this book. It was to inform us of the origin of the family of David, and conſequently of that of the Meſſiah; and on this account it is that the following genealogy is annexed.

25 SE 60

END OF VOL. I.

AN INDEX TO VOLUME I.

SHEWING

Where to find the moſt remarkable Paſſages in GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, JOSHUA, JUDGES, and RUTH; alſo pointing to the Year before CHRIST wherein many remarkable Events happened, by the Date fixed between Parentheſis, *thus*, The Creation was (4004) Years before Chriſt.

GENESIS.

Chap. I. The creation of heaven and earth, (4004) Of the light. Of the firmament. The ſeparating of the waters. The appearance of dry land. The production of herbs and fruits. Of the ſun, moon, and ſtars. Of fiſh and fowl. Of beaſts and cattle. Of man, and the food appointed him.

II. The firſt ſabbath. The manner of the creation. The planting of the garden of Eden. The tree of knowledge forbidden. The naming of the creatures. Woman made, and the inſtitution of marriage.

III. The ſerpent deceiveth Eve. Man's fall. God arraigneth them. The ſerpent is curſed. The promiſed Seed. The puniſhment of mankind. Adam and Eve are cloathed. Caſt out of paradiſe.

IV. The birth of Cain, (4003) and Abel, (4002) Cain kills his brother, (3875) His puniſhment denounced. His poſterity. The birth of Seth, (3874) and of Enos, (3769)

V. The genealogy, age, and death of the Patriarchs deſcended from Adam, to Noah. Adam, aged 930 years, dieth, (3074) Seth, aged 912, dieth, (2962) Enos, aged 905, dieth, (2864) Cainan, aged 910, dieth, (2769) Mahaleel, aged 895, dieth, (2714) Jared, aged 962, dieth, (2582) Enoch, aged 365, dieth not: for God took him (3017) which is 57 years before the death of Adam. Methuſelah, aged 969, dieth, (2349) Lamech the father of Noah, aged 777, dieth, (2353) He is the firſt man whom the ſcriptures mention to have died a natural death before his father.

VI. The wickedneſs of the world cauſeth the flood. Noah findeth grace. The order, form and end of the ark.

VII. Noah and his family enter the ark, the whole animal race being admitted with him. The great deep is broken up; the cataracts of heaven are opened; and the rain deſcends forty days and forty nights. The waters prevail upon the earth an hundred and fifty days.

VIII. The waters aſſwage. Noah goes forth of the ark, (2348) He buildeth an altar, and offereth ſacrifice. God's promiſe to curſe the earth no more.

IX. God bleſſeth Noah and his ſons. Permits them to eat fleſh. Forbids blood. Conſtitutes the rainbow the ſign of his covenant. Noah inebriated and uncovered in his tent. He bleſſeth Shem and Japheth, and curſeth Canaan. The death of Noah, (1998)

X. The poſterity of the ſons of Noah; Shem, Ham, and Japheth, from whom all men ſprung, and all countries were peopled.

XI. One language in the world. Babel built, (2233.) God confounds the people's language, and diſperſes them over all the earth. The poſterity of Shem. Abram marries Sarai. The death of Terah, (1921)

XII. God commandeth Abram to depart from his country; promiſing him that a great nation ſhall ſpring from him, and that all the families of the earth ſhall be bleſſed in him. He is driven by a famine into Egypt, (1920) where Sarai is taken from him, but quickly reſtored.

XIII. Abram returns out of Egypt. A contention arising between the herdmen of Lot and Abram, Abram adviſes Lot to ſeparate from him. Lot departs to the plain of Sodom. God appears to Abram, to confirm the promiſe of the land of Canaan to him.

XIV. Five kings of Canaan are conquered, and Lot taken captive. Abram purſues the conquerors, defeats them, and reſcues Lot from captivity. Melchizedeck bleſſes Abram, (1913)

XV. Abram is encouraged, a ſon promiſed him, and that his ſeed ſhall be innumerable as the ſtars. He is commanded to prepare victims. He falls into a deep ſleep, and hears God foretelling the future condition of his poſterity. The covenant is renewed.

XVI. Sarai giveth Hagar to Abram. She flying from her miſtreſs, is ſent back by an angel, who foretells the birth of Iſhmael. Iſhmael is born, (1910)

XVII. God renews the covenant with Abram. He changes his name. Promiſes Sarah a ſon within the year. Abraham and Iſhmael are circumciſed, (1897)

XVIII. God appears again to Abraham. Abraham entertains him and the two angels his attendants. The Lord renews the promiſe of a ſon to Sarah. Reveals the deſtruction of Sodom to Abraham. Abraham interceeds for the city, which God promiſes to ſpare, if ten righteous perſons only ſhould be found in it.

XIX. Lot entertains two angels. Sodom and Gomorrah deſtroyed. Lot's wife puniſhed. His inceſt.

XX. Abraham ſojourneth at Gerar, and denieth his wife; Abimelech taketh her, (but is reproved of God in a dream, and commanded to reſtore her.) He rebuketh Abraham, who excuſeth himſelf. Sarah is reſtored with preſents after a gentle reproof. Abimelech and his houſe are healed at Abraham's prayer.

XXI. Iſaac is born, (1896) and circumciſed. Sarah's joy. Hagar and Iſhmael are caſt forth at Sarah's inſtance, and by God's direction. Hagar in diſtreſs is relieved and comforted by an angel. Abimelech's covenant with Abraham, who calleth upon the Lord in Beer-ſheba.

XXII. Abraham is commanded to offer up his ſon Iſaac, (1871) His obedience to this command. The ſacrificing of Iſaac countermanded. Another ſacrifice provided. The covenant with Abraham renewed. An account of ſome of Abraham's relations.

XXIII. The death of Sarah, (1859) Abraham purchaſes a burying-place for her; and buries her in a cave of the field of Machpelah.

XXIV. Abraham gives a charge to his ſervant to ſeek a wife for his ſon Iſaac. He ſends him into Meſopotamia to his relations for that purpoſe. Rebekah meets the ſervant, who is hoſpitably entertained by Bethuel. She is delivered to him, and he returns with her, with all ſpeed to Iſaac. The happy meeting and marriage between Iſaac and Rebekah, (1856)

XXV. Abraham takes Keturah to wife. The ſons of Keturah. Iſaac is made heir. Abraham dies, aged 175, (1821) The ſons of Iſhmael. Iſhmael dies, aged 137, (1773) Rebekah brings forth twins, (1837) Eſau ſells his birth-right to Jacob, (1805)

XXVI. Iſaac, becauſe of the famine goeth to Gerar, (1804) He denies his wife, and is reproved for it by Abimelech. The Philiſtines having ſtopped up the wells that Abraham had digged, Iſaac digs them again. The herdmen of Gerar ſtrive with Iſaac's herdmen. Abimelech makes a covenant with him. Eſau takes him wives of the daughters of the Canaanites, (1796)

XXVII. Iſaac ſends his ſon Eſau for veniſon, that he might eat and bleſs him, (1760) Rebekah's contrivance and advice to intercept the bleſſing. Iſaac being

being deceived, bleſſes Jacob. Eſau ſtrongly intreats his father to bleſs him alſo. Iſaac foretells that Eſau ſhall ſerve his brother, but that in time he ſhall break the yoke from off his neck. Eſau hates Jacob, and purpoſes to kill him.

XXVIII. Iſaac charges Jacob to take a wife of the family of Laban his mother's brother. Jacob's journey to Padan-aram. He ſees in a dream, a ladder reaching up to heaven, with the angels of God aſcending and deſcending upon it. He awakes out of ſleep, and acknowledges God to be in that place. He vows, if God will be his protector, he will publickly acknowledge him for his God, and give the tenth to him.

XXIX. Jacob comes to the well of Haran, and diſcourſes with the ſhepherds there. Meets with Rachel, and gets acquainted with her. Is kindly entertained by Laban. Offers to ſerve ſeven years for Rachel, but Laban ſubſtitutes Leah in Rachel's ſtead. Rachel is given to Jacob, for whom he ſerves yet other ſeven years. Leah bears Reuben, Simeon, Levi, and Judah.

XXX. Rachel, being barren, envies her ſiſter. She gives to Jacob Bilhah her handmaid to wife, who brings forth Dan and Naphtali. Leah follows her ſiſter's example, and gives her maid Zilpah to wife to Jacob; who bears him Gad and Aſher. Leah conceives again, and brings forth Iſſachar, Zebulun, and Dinah. God remembers Rachel, and ſhe conceives and bears Joſeph. Jacob deſires to depart from Laban, who again agrees with, and retains him.

XXXI. Jacob is commanded to return home, (1739) He ſecretly departeth. Rachel ſtealeth her father's images. Laban purſues him, and overtakes him at Gilead. Hot words paſs between them. Laban ſearcheth for his gods, and is diſappointed. Jacob chides with, and upbraids him. They make a covenant, and depart.

XXXII. The angels of God meet Jacob. He ſends meſſengers to Eſau with preſents, to ſoften him. Eſau cometh to meet Jacob with four hundred men. Jacob in great diſtreſs and fear, calls upon the God of his fathers. He wreſtles with God all night, and is thence named Iſrael.

XXXIII. Jacob ſees Eſau coming, and divides his wives and children into three bands. The friendly meeting of Eſau and Jacob. Eſau at firſt refuſes, but being much urged, accepts his brother's preſent. Eſau returns to Seir. Jacob goes to Succoth, and purchaſes a field of the ſons of Hamor.

XXXIV. Dinah is raviſhed by Shechem, who ſueth to marry her. The ſons of Jacob conſent, on condition that the Shechemites be circumciſed. They accept the condition. While they are ſore, Simeon and Levi come armed upon the city, and ſlay all the males.

XXXV. God commands Jacob to go to Beth-el. In obedience to that command, he purges his houſe of idols, and prepares for his journey. He builds an altar at Beth-el to the honour of God that appeared to him, and in performance of his vow. Rachel dies in child-birth of Benjamin. Reuben lieth with Bilhah. The ſons of Jacob are enumerated. The death of Iſaac, aged 180, (1716)

XXXVI. Eſau's family in Canaan. His departure from Canaan to mount Seir. His poſterity enumerated.

XXXVII. Here begins the hiſtory of Joſeph, (1729) He relates his dreams to his brethren. They envy him, and conſpire his death. They ſtrip him, and caſt him into a pit. They ſell him to the Iſhmaelites. Jacob, ſuppoſing him ſlain, laments him with the deepeſt grief. The Iſhmaelites carry Joſeph into Egypt, and ſell him to Potiphar.

XXXVIII. Here is Judah's marriage and iſſue, and the untimely death of his two eldeſt ſons. His inceſt with his daughter-in-law Tamar. His confuſion when it was diſcovered. The birth of Pharez and Zarah, (1729)

XXXIX. Joſeph

XXXIX. Joſeph is made overſeer of Potiphar's houſe. He is ſollicited by his miſtreſs to lie with her, and refuſes. She accuſes him to the ſervants, and afterwards to her huſband. He is caſt into priſon. God is with him, and gives him favour in the ſight of the jailor.

XL. The chief butler and chief baker of Pharaoh are impriſoned. They relate their dreams to Joſeph. He interprets them. Pharaoh reſtores the chief butler to his former poſt, and hangs the chief baker, as Joſeph had foretold.

XLI. Pharaoh has two dreams that greatly trouble him. Joſeph interprets them, and adviſes him concerning the ſeven years of plenty. Pharaoh conſtitutes Joſeph governor of Egypt, and gives him the daughter of Potipherah to wife, by whom he has two ſons. The ſeven years of plenty paſs, and the famine begins, (1708)

XLII. Jacob ſends his ſons into Egypt to buy corn. They bow down themſelves before Joſeph, who anſwers them roughly. He commands them to bring down Benjamin with them. He puts them all in ward three days, then releaſes them; but afterwards binds Simeon before their eyes. They return to their father, and acquaint him with their reception. He refuſes to let Benjamin go with them.

XLIII. Jacob overcome by his ſons importunity, delivers Benjamin to them, and ſends them again into Egypt. Joſeph receives his brethren with great kindneſs; brings Simeon out unto them, and makes them a feaſt.

XLIV. Joſeph having entertained his brethren, diſmiſſes them. His ſteward purſues them, and charges them with having taken his maſter's cup. Upon ſearching, the cup is found in Benjamin's ſack. They return to the city, fall down before Joſeph, and acknowledge themſelves to be his bond-ſlaves. Joſeph excepts to this; and propoſes to detain Benjamin only. Judah pleads with him, and offers himſelf for a bond-man in Benjamin's place.

XLV. Joſeph diſcovers himſelf to his brethren, and diſcourſes with them upon that occaſion. Pharaoh gives orders to fetch Jacob and his family down to Egypt, and Joſeph diſpatches his brethren back to his father with theſe orders. The joyful tidings of this is brought to Jacob.

XLVI. Iſrael journeys to Beer-ſheba, and God appears to him there. The deſcendants of Jacob are enumerated. He ſends his ſon Judah into Goſhen, and ſtraightway follows after himſelf. He is met by Joſeph in Goſhen, who inſtructs his brethren what to ſay to Pharaoh.

XLVII. Joſeph preſents five of his brethren, and afterwards his father to Pharaoh. Pharaoh aſſigns them the land of Goſhen to dwell in. The famine increaſing, the Egyptians deliver up their fields, their cattle, and themſelves, for food. Joſeph aſſures Jacob, by an oath, that he will bury him in the ſepulchre of his fathers.

XLVIII. Joſeph attended by his two ſons, viſits his father in his ſickneſs. Jacob adopts Ephraim and Manaſſeh for his own. He bleſſes them, laying his right hand upon Ephraim's head, and his left upon the head of Manaſſeh. He bequeaths to Joſeph the portion of land he had taken from the Amorites.

XLIX. Jacob bleſſeth his ſons, and foretelleth what ſhall happen to each of them hereafter. He gives them charge concerning his funeral, and dies, aged 147, (1689)

L. Joſeph has his father embalmed, after the manner of Egypt. He buries him in the land of Canaan. The ſons of Jacob, conſcious of their former offence againſt Joſeph, apprehend his reſentment. He comforts them. He gives commandment concerning his bones, and dies, aged 110, (1635)

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EXODUS.

Chap. I. The family of Jacob increaſe very much in Egypt. The new king brings them into bondage, and greatly oppreſſes them. He orders the Hebrew midwives to deſtroy their male children. The midwives diſobey his injunctions, and ſave the male children alive. He commands his people to throw them into the river.

II. Moſes is born, (1571) and expoſed in the flags, on the Nile. He is found by the daughter of Pharaoh, and delivered to his mother to be nurſed. He is educated in Pharaoh's court. He kills an Egyptian, (1531) for ſmiting an Hebrew. He flies into Midian, and marries the daughter of Reuel.

III. God appears to Moſes in a flame of fire in a buſh, and appoints him to be the deliverer of his people. He commands him to aſſemble the elders of Iſrael, and go with them to Pharaoh; and promiſes that the Iſraelites ſhall depart from Egypt, laden with the ſpoils thereof.

IV. Moſes urges ſeveral objections to excuſe his going into Egypt. The Lord anſwers them. He appoints Aaron his brother to be his ſpokeſman. Moſes takes Zipporah his wife, and his ſons, and returns into the land of Egypt, (1491) He is well received by the Iſraelites.

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XXIX. The ſacrifice and ceremonies of conſecrating the prieſts. The ſanctification of the altar. The daily ſacrifice. Gracious promiſes are made to the people.

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XXIX. The offerings that are to be made at the feaſt of trumpets. On the day of atonement. And at the ſeaſt of tabernacles.

XXX. Vows, in general, are to be performed. Yet it is in the power of the father to diſannul the vow of his unmarried daughter. As it is in the power of the huſband to diſannul the vow of his wife.

XXXI. Moſes is commanded to avenge Iſrael of the Midianites. He ſends Eleazar with an army againſt them. The Midianites are deſpoiled, and five of their kings ſlain. Moſes is wroth with the officers for ſparing the women. The army is commanded to purify themſelves. The diſtribution of the prey. The free-will offering of the officers.

XXXII. The Reubenites and Gadites requeſt an inheritance on the eaſt ſide of Jordan. Moſes miſconſtrues their requeſt. They explain their meaning. Their petition is granted.

XXXIII. The ſeveral journeys of the Iſraelites are enumerated. The deſtruction of the Canaanites is enjoined.

XXXIV. The bounds of Canaan are deſcribed. Certain princes are appointed to divide the land.

XXXV. Forty-eight cities, out of the twelve tribes, are commanded to be given to the Levites. Six of theſe were to be cities of refuge. Who were permitted to make uſe of theſe ſanctuaries. The law reſpecting perſons who had taken refuge.

XXXVI. Heireſſes muſt marry in their own tribe, leſt the poſſeſſions of the tribes ſhould be mixed. The daughters of Zelophehad are married to their father's brothers' ſons.

DEUTERONOMY.

Chap. I. Moſes' ſpeech to the Iſraelites, in the plains of Moab, (1451) He rehearſes the ſtory of God's promiſe, concerning giving them the land of Canaan. The appointing of them officers. The ſending of the ſpies. Their journey. Their diſheartening report. The murmuring of the people. And God's threatning of them for their unbelief and diſobedience.

II. The Edomites were commanded to be ſpared. And the Moabites. The Iſraelites paſſed over the brook Zered. They were not to diſtreſs the Ammonites. They were ordered to attack Sihon. They took his land.

III. Moſes relates the conqueſt of Og and his country. The diſtribution of his land to the two tribes and an half. The condition on which they were to retain it. His encouragement of Joſhua. His prayer for permiſſion to go over Jordan. The refuſal of his petition, yet he is permitted to ſee the land of Canaan.

IV. Moſes exhorts the Iſraelites to obedience. He warns them againſt idolatry. He propheſies their diſperſion in caſe they prove refractory. Yet he declares that God will again be merciful to them, if they truly repent, and ſeek him with their whole heart. Three cities of refuge are appointed on this ſide Jordan.

V. Moſes relates the covenant God made with the Iſraelites in Horeb. The ten commandments. He received from God the two tables of ſtone.

The

The people intreated that they might not hear the voice of God any more. They promiſed to obey Moſes.

VI. Moſes declares, that the end of the law is obedience ſpringing from love. He exhorts the Jews, from various motives, to obey. And teaches them how to anſwer their children.

VII. Moſes enjoins the extirpation of the Canaanites. To deſtroy their altars, break down their images, and cut down their groves. He declares the bleſſings God will beſtow upon the obedient. And exhorts the Jews not to fear their enemies.

VIII. Moſes exhorts the Iſraelites to obedience, from the conſideration of paſt and promiſed mercies. He cautions them not to forget God, and threatens them in caſe of apoſtacy.

IX. Moſes diſſuadeth them from the opinion of their own righteouſneſs, by rehearſing their ſeveral rebellions. His interceſſion for them.

X. Moſes relates how God in mercy renewed the two tables. That he ſet apart the tribe of Levi to miniſter before him. He exhorts the Iſraelites to love and fear God. To circumciſe the foreſkin of their heart. And to love ſtrangers.

XI. Moſes recapitulates the great acts of the Lord. He deſcribes the land of Canaan. He promiſes the Jews rain and fruitfulneſs, if they hearken to his commands. He exhorts them to beware of turning aſide after other gods. He directs them to teach his words to their children. And ſets before them a bleſſing and a curſe.

XII. Moſes commands the Iſraelites to deſtroy all the monuments of idolatry. To worſhip God in his own appointed place. He permits them to eat fleſh, but forbids them to eat blood. And directs them to eat holy things in the holy place.

XIII. Enticers to idolatry, how great or nearly related ſoever they may be, are to be capitally puniſhed. Idolatrous cities are to be entirely deſtroyed.

XIV. Moſes forbids their cutting themſelves at funerals. He acquaints them what meats may, and may not, be eaten. Directions concerning tithes.

XV. Moſes gives directions concerning the year of releaſe. About lending to the poor. The rewarding of an Hebrew ſervant. And the ſanctifying of all firſtling-males.

XVI. Moſes repeats the law concerning the paſſover. The feaſt of weeks or pentecoſt. The feaſt of tabernacles. He orders all the males to attend them. He enjoins the appointment of judges and officers. And forbids the planting of groves.

XVII. Moſes enjoins the Iſraelites to put idolaters to death. Difficult cauſes are to be referred to the Sanhedrim. The election and duty of a king.

XVIII. Moſes forbids the Iſraelites to uſe divinations. He promiſes them a prophet like himſelf, whom he enjoins them to obey. He commands them to put falſe prophets to death, and gives a ſign whereby they may know them.

XIX. Three cities of refuge are to be appointed. Intentional murderers are to be put to death. The puniſhment of the falſe witneſs.

XX. Moſes commands the prieſts to exhort the people who are going to battle. To diſmiſs thoſe who have juſt built them houſes, planted a vineyard, or are lately married, from the army, together with the fearful. To proclaim peace to cities, before they beſiege them. And that fruit-trees ſhall not be deſtroyed.

XXI. The expiation of uncertain murder. Concerning marriages with captives. The rights of the firſt-born. The puniſhment of rebellious ſons. And the burial of malefactors.

XXII. Laws reſpecting ſtrayed or fallen cattle. A diſtinction of apparel between

between perſons of a different ſex. Concerning falſe accuſation. And the puniſhment of uncleanneſs.

XXIII. Eunuchs, Baſtards, Moabites, and Ammonites, are to be excluded from the congregation of the Lord. No uncleanneſs is to be in the camp. The daughters of Iſrael are forbidden to be harlots. Uſury is unlawful.

XXIV. Concerning divorce. Man-ſtealers are to be put to death. Concerning pledges. Daily wages. Of mercy to the poor.

XXV. Stripes muſt not exceed forty. The brother muſt marry, in caſe the huſband died childleſs, his brother's widow. There muſt be a juſt weight, and a juſt meaſure. The remembrance of Amalek is to be blotted out.

XXVI. Moſes appoints a form of confeſſion for the perſon who offers the firſt-fruits and tithes. He binds the precepts upon the Iſraelites by the divine authority.

XXVII. Moſes commands to write the law upon ſtones. He enjoins ſix of the tribes to ſtand upon mount Gerizim to bleſs, and ſix upon mount Ebal to curſe. And orders that the Levites pronounce the curſe.

XXVIII. Here are the bleſſings of obedience. And the curſes of diſobedience.

XXIX. God's covenant is with the whole people of Iſrael. A recital of his dealings with them. Moſes exhorts the Iſraelites to keep covenant with God. And ſeverely threatens them if they break it.

XXX. Mercies are promiſed to the penitent. The righteouſneſs of faith is ſet before them. Life and death are offered to their choice.

XXXI. Moſes delivers a copy of the law to the prieſts, to be read every ſeventh year. God predicts the rebellion of the Iſraelites. Moſes gives a charge to Joſhua. And commands the Levites to aſſemble the people.

XXXII. Moſes' ſong, which ſetteth forth the perfections of God. His goodneſs to his people; Their ingratitude and apoſtacy; God's diſpleaſure, but mercy in the end. Moſes adviſeth the people to ſet their hearts unto all the words of the law. God ſendeth him up to mount Nebo, to ſee the promiſed land, and die.

XXXIII. Moſes' prophecy before his death, beginning with a diſplay of God's majeſty, and regard for Iſrael. The bleſſing of the twelve tribes. The excellency of Iſrael.

XXXIV. Moſes, from mount Nebo, vieweth the land. He dieth there aged 120, (1451) His burial. Thirty days mourning for him. Joſhua ſucceedeth him. The praiſe of Moſes.

JOSHUA.

Chap. I. The Lord appointeth Joſhua to ſucceed Moſes, (1451) The extent of the promiſed land. God promiſeth to aſſiſt Joſhua, and inſtructeth him. Joſhua prepareth the people to paſs over Jordan. He putteth the two tribes and half in mind of their engagement to Moſes. They promiſe him obedience.

II. Rahab receiveth and concealeth the two ſpies ſent from Shittim. The covenant between her and them. Their return and report.

III. Joſhua cometh to Jordan. The Lord encourageth Joſhua. Joſhua encourageth and directeth the people. The waters of Jordan are divided.

IV. Twelve men are appointed to take twelve ſtones for a memorial out of Jordan. Twelve other ſtones are ſet up in the midſt of Jordan. The people paſs over. God magnifieth Joſhua. The prieſts are commanded to bring the ark up out of Jordan. The date of the paſſage. The twelve ſtones pitched in Gilgal.

V. The Canaanites are afraid. Joſhua reneweth circumciſion. The paſſover is kept at Gilgal. The manna ceaſeth. An angel appeareth to Joſhua.

VI. Jericho is ſhut up. God inſtructeth Joſhua how to carry on the ſiege.

Joſhua directeth the prieſts with the ark, followed by the people, to compaſs the city. It is compaſſed ſix days, and on the ſeventh day it is compaſſed ſeven times. The city is accurſed. At the people's ſhout the walls fall down, and the city is utterly deſtroyed. Rahab is ſaved. The man that buildeth Jericho again is laid under a curſe.

VII. Achan's treſpaſs. The Iſraelites are ſmitten by the men of Ai. Joſhua's complaint. God inſtructeth him what to do. Achan is taken by lot. His confeſſion. He and all that belonged to him are deſtroyed in the valley of Achor.

VIII. God encourageth Joſhua. The ſtratagem for taking Ai. Joſhua placeth the ambuſh, and advanceth toward the city. Ai is taken, and the king thereof hanged. The altar is built in Ebal, the law written on ſtones, and the bleſſings and curſes pronounced before the people, as Moſes had commanded.

IX. The kings of Canaan combine againſt Iſrael. The Gibeonites by craft obtain a league. The fraud is diſcovered, but they are ſaved on account of the oath of the princes. Joſhua adjudgeth them to perpetual bondage.

X. Five kings war againſt Gibeon. The Gibeonites ſue to Joſhua, who goeth to their aſſiſtance. God encourageth him, and caſteth down hailſtones from heaven upon the enemy. At Joſhua's word the ſun and moon ſtand ſtill. The five kings are diſcovered and ſhut up in a cave till the purſuit is ended. They are brought forth, ſcornfully uſed, and hanged. Makkedah deſtroyed with her king, and Libnah, and Lachiſh, and the king of Gezer, and Eglon, and Hebron, and Debir. After theſe conqueſts the army returneth to Gilgal.

XI. Divers other kings aſſemble againſt Iſrael by the waters of Merom. God encourageth Joſhua, who ſmiteth them. Hazor is taken and burned; and the cities of the other kings taken and ſpoiled. All the country taken by Joſhua. The Anakims are cut off. The land being ſubdued reſteth from war.

XII. The two kings whoſe countries Moſes took and diſpoſed of. The one and thirty kings on the weſt ſide of Jordan, which Joſhua ſmote.

XIII. What parts of the land remained yet unſubdued; Joſhua is commanded to divide the whole by lot; the two tribes and half being excepted out of this diviſion, and the tribe of Levi. The bounds of Reuben's inheritance, (Balaam ſlain) of the inheritance of Gad, and of the half-tribe of Manaſſeh, as alloted by Moſes, who gave no inheritance to the Levites, but God only.

XIV. The nine tribes and half are to have their inheritance by lot. Caleb by privilege obtaineth Hebron.

XV. The borders of the lot of Judah. Caleb's portion and conqueſt. Othniel for his valour hath Achſah Caleb's daughter to wife, who obtaineth a bleſſing from her father. The cities of Judah. The Jebuſites unconquered.

XVI. The general borders of the ſons of Joſeph. The border of Ephraim's inheritance. The Canaanites of Gezer are not driven out, but become tributaries.

XVII. The lot of Manaſſeh. The caſe of Zelophehad's daughters. The coaſt of Manaſſeh diſtinguiſhed from that of Ephraim. The Canaanites could not wholly be driven out, but thoſe that remain are ſubjected to tribute. The children of Joſeph ſue for and obtain another lot.

XVIII. The tabernacle is ſet up at Shiloh. Joſhua cauſeth the remainder of the land not yet divided, to be deſcribed into ſeven parts. The deſcription of it is made and brought to Joſhua. He diſtributeth it by lot. The lot and border of the children of Benjamin. Their cities.

XIX. The lot of Simeon, of Zebulun, of Iſſachar, of Aſher, of Naphtali, of Dan. The children of Iſrael give an inheritance to Joſhua.

XX. God commands, and the children of Iſrael appoint ſix cities of refuge.

XXI. Eight and forty cities out of the other tribes are given unto the Levites.

vites. The cities of the prieſts; of the reſt of the Kohathites; of the Gerſhonites; and of the Merarites. God's promiſe fulfilled in giving the land and reſt to Iſrael.

XXII. Joſhua diſmiſſeth the two tribes and half with a bleſſing and a ſhare of the ſpoil. On their journey they build the altar of teſtimony. The other tribes are offended thereat, and ſend to demand ſatisfaction. The two tribes and half vindicate their conduct. The deputies are ſatisfied. Their report ſatisfieth the people that ſent them.

XXIII. Joſhua exhorteth before his death to obedience by the remembrance of former benefits, by the proſpect of future bleſſings, and by threatnings in caſe of diſobedience.

XXIV. Joſhua aſſembleth the tribes at Shechem, and layeth before them a brief hiſtory of God's benefits from the days of Terah. He reneweth the covenant between God and them. A ſtone is ſet up to witneſs the covenant. Joſhua, aged 110, dieth, (1443) Joſeph's bones are buried. Eleazar dieth.

JUDGES.

Chap. I. Judah and Simeon defeat Adoni-bezek, (1425) They take Jeruſalem and Hebron. Othniel takes the city of Kirjath-ſepher. Gaza, Aſkelon, and Ekron are taken. Hebron is given to Caleb. The houſe of Joſeph take Beth-el. The other tribes make the Canaanites tributaries, but do not drive them out.

II. An angel rebukes the Iſraelites for their diſobedience. The people lift up their voice and weep. They forſake the Lord, and ſerve Baal and Aſhtaroth. The Lord delivers them into the hands of their enemies. And refuſes to drive out before them the nations that Joſhua had left at his death.

III. An account of the nations which were left to prove Iſrael. By intercourſe with them the Iſraelites are ſeduced into idolatry. The Lord ſells them into the hand of Chuſhan-riſhathaim, (1402) But are delivered by Othniel, (1394) The Iſraelites are again ſold into the hand of Eglon king of Moab, but are delivered by Ehud, (1336)

IV. Jabin oppreſſes Iſrael. Deborah and Barak concert their deliverance. He takes the field, and defeats the enemy. Siſera flies, and is killed by Jael. He is ſhewn dead to Barak.

V. Deborah's ſong of praiſe, (1296)

VI. The Iſraelites for their ſin are oppreſſed by Midian. A prophet rebuketh them. Gideon delivereth them.

VII. Gideon's army. He is encouraged by the dream, and interpretation of the barley cake. Oreb and Zeeb.

VIII. The Ephraimites pacified. Zebah and Zalmunna are taken priſoners, (1245) The Iſraelites idolatry and ingratitude.

IX. Abimelech is made king by the Shechemites. Jotham by a parable rebuketh them. Gaal's conſpiracy. Jotham's curſe fulfilled.

X. Tola judgeth Iſrael. Alſo Jair. The Philiſtines and Ammonites oppreſſing Iſrael, upon their repentance God pitieth them.

XI. Jephthah is choſen general of the Gileadites. He expoſtulates with the king of Ammon. He attacks and conquers the Ammonites. He performs the vow he had made on his daughter.

XII. The Ephraimites, diſcerned by Shibboleth, are ſlain by the Gileadites. Jephthah dieth, (1187)

XIII. The Philiſtines oppreſs Iſrael. An angel appears to the wife of Manoah, and promiſes her a ſon who ſhould begin the deliverance of her people. He appears again to Manoah and his wife. He aſcends to heaven in the flame of the burnt-offering. Samſon is born, (1155)

XIV. Samſon

XIV. Samſon ſeeks a wife of the Philiſtines. He rends a lion in pieces. He finds honey in the carcaſe. He puts forth a riddle to his companions. They unriddle it by means of his wife. He ſlays thirty Philiſtines, and leaves her.

XV. Samſon is denied his wife. He burneth the Philiſtines corn. He is bound by the men of Judah, and delivered to the Philiſtines. He killeth them with a jaw-bone.

XVI. Samſon carrieth away the gates of Gaza. Delilah corrupted by the Philiſtines enticeth him; and overcometh him. The Philiſtines put out his eyes. Samſon dieth, (1117)

XVII. Micah * reſtoring the ſtolen money to his mother, ſhe maketh images. He hireth a Levite to be his prieſt.

XVIII. The Danites ſend out five men to ſeek out an inheritance. They win Laiſh.

XIX. A Levite going to Beth-lehem to fetch his wife, an old man entertaineth him at Gibeah. The Gibeathites abuſe his concubine to death.

XX. The Levite in a general aſſembly declareth his wrong. Their decree The Benjamites are deſtroyed.

XXI. The people bewail the deſolation of Benjamin, and ſeek to repair it. By the deſtruction of Jabeſh-gilead they provide wives for four hundred of thoſe who had taken ſhelter in the rock. The elders conſult how to find wives for the remainder conſiſtently with an oath that had been taken, and adviſe the Benjamites to carry off by ſurprize the virgins that danced at Shiloh.

* See Note on Chap. xvii. 1. and Chap. xx. 28.

RUTH.

Chap. I. Elimelech driven by famine into Moab † dieth there, as do alſo his ſons Mahlon and Chilion, who had married Moabitiſh wives. Naomi the wife of Elimelech prepareth to return, but diſſwadeth her daughters-in-law from going with her; of whom Orpah leaveth her, but Ruth with great conſtancy accompanieth her. They two come to Beth-lehem, where the inhabitants flock around with enquiries concerning them.

II. Ruth goeth by chance to glean in the fields of Boaz. Boaz taketh notice of her, and ſhewed her great favour. She returneth with what ſhe had gotten to her mother-in-law, and telleth her what had happened.

III. By Naomi's inſtruction, Ruth layeth herſelf in the night at the feet of Boaz, who acknowledgeth the duty of a kinſman, but telleth her of one who had a prior claim. He ſends her home in the morning with ſix meaſures of barley.

IV. Boaz propoſeth to the neareſt of kin the redemption of Elimelech's land, and the marriage of Ruth. The kinſman declineth both according to the manner in Iſrael. Boaz buyeth the inheritance, and accepteth Ruth for his wife before the people. Ruth beareth Obed the grand-father of David. The generations of Pharez unto David.

† See Note on Chap. i. ver. 1.

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